

STRONG COMFORTS
FOR
Weak Christians,
WITH
DUE CAUTIONS
AGAINST
Presumption.

Being the substance of some Sermons lately preached at *Chesterfield*, in the Countie of *Darby*, by *John Billingsley*, M. A. Minister of the Gospel, and Pastor of the Church of Christ there.

To which is annexed,

THE
GRAND QUAKER
PROVD A
Grosse Liar.



OR,
A short Replie to a little Pamphlet, intituled, *A Dispute between James Nayler and the Parish Teachers of Chesterfield, by a challenge against him, &c.* By the same Author.

Rom. 15. 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.
Rev. 22. 15. For without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

London, printed for *John Wright*, at the King's head in the Old Baily, Anno Dom. 1656.

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To the worshipful *Ralph Clarke* Esquire, Major of the Burrough of *Chesterfield*, and the Aldermen his his Brethren, viz. *Master Richard Wood*, *M. Thomas Forthe*, *M. Sam. Taylor*, *M. William Newton*, *M. Reginold Bretland*, and *M. Hercules Clay*; and to the worshiptul *George Taylor* Esquire, with the rest of my dear and well-beloved friends within the Town and Parish of *Chesterfield* afore said, *J. B.* wisheth the saving knowledg of Christ here, and eternal happinesse hereafter.

Worshipful and well beloved in the Lord!



O D having been pleased by many of your votes to call me from a remote corner of the Land, * to serve you in the Gospel of his Son *Jesus Christ*; and I having preached the truths contained in the first part of this small Treatise in the ears of very many of you, and receiving from you competent encouragement in the work

* viz Adding-
ham in the
County of
Cumberland.

of my great Lord and Master hitherto; needed no great consultation whom to make the objects of this my humble Dedication; my end wherein is,

First, publicly to acknowledg the great favors I have undeservedly received from many of your hands. Second'y, That I might have an opportunitie to speake to you, when ever your selves please to hear me, * my language being this, Oh studie to approve your hearts to God in your several places, to fill your relations with wisdom, zeal, and faithfulness to the Lord *Jesus Christ*, to be an ornament and honour to the Gospel of God our Saviour; to shew your selves really affected to the Cause of Christ, to his despised truths, his dejected Ministers, his holy Ordinances, his blessed Sabbaths, and whatever hath impressed on it the stamp of divine authoritie, acknowledgment, and approbation.

* *Signius irritant animos immissa per aures, quam que sunt oculis commissa, Hor.*

Thirdly, that you (with others that shall please to cast their eye upon this unpolished draught) might have a cordial standing
(a 2) near

The Epistle Dedicatory.

near at hand in any fainting fit that may surprise you, and be able rightly to apply the comforts of God to your selves, avoiding on the one hand immoderate groundlesse dejections, and on the other inordinate gracelesse presumptions.

Fourthly, that being constrained to write something for the sake of weak ones, against that railing Rabbekah James Nayler, I might appeal to you the Spectators and Auditors of his unseemly and unchristian gestures and speeches, for the vindication of mine integritie, in reference to the substance of my behaviour in that our contention for the maintenance of the Faith, which was once delivered to the Saints.

Jude 4.

As for myself, all I request at your hands is, that you will still own me in my Ministerial imployment, so long as I preach that Doctrine which is according to godlinesse. I know there are many adversaries of the Truth, who would rejoyce to hear of my departure from you, and labor all they can to render me odious by groundlesse calumnies and slanders raised against me; but I blesse God I can say in sinceritie, none of these things trouble me, further then as they are a dishonor to God, and disadvantage to their own souls: I can say (or desire at least to say) as Luther, Blaphemiæ eorum sunt cibus & sagina mihi, the revilings and evil speakings (being I blesse God without just ground) whether of prophane or heretical erroneous persons, are to me as a feast of fat things, whereby I am more strengthened to go on in the good waies and work of God amongst you, and am resolved being reviled, to blesse; being persecuted, to suffer; being evil spoken of, to pray. But I write not these things to shame you, but as my beloved Brethren I admonish you. I must lanch forth no farther, least I should exceed the limits of an Epistle, therefore commending you, your Families with all concerned in you, to the grace of God in Christ Jesus, I subscribe my selfe,

rCor. 4. 13,
13.

London, Feb. 21.

1655

Your unworthie, yet faithfull
Pastor and servant for Je-
sus sake, John Billington.



STRONG COMFORTS
FOR
Weak Christians,
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*Psal. 94. 19. In the multitude of my thoughts within me; thy
comforts delight my soule.*

IN this Psalm, the work of this holy Penman,
(whether David or some other) is especially
threefold:
1. To address himselfe to God by way of
prayer, or *Holy Invocation* from Ver. 1. to the 8.
2. To apply himselfe to the wicked, and that
by way of *Serious admonition* to Ver.
3. To address himselfe to the faithfull by way of *consolation*
to the end of the Psal.

My text is within the compass of this third particular, *ver.* that
which concerns the comforting of the faithfull. In which consolation,

Strong comforts for weake Christians.

1. The holy Prophet describes the godly, by one of their gracious properties, or heavenly disposition *1st Ver. 12. viz.* That to them *אֲשֶׁר יִשְׁמְרֵם* are *אֲשֶׁר יִשְׁמְרֵם*, Blessed is hee whom thou *chastest* and *teachest* him out of thy law.

2. He pronounceth his blessed estate and condition, *ibid. Blessed, &c.* Which their blessednesse is set forth in the 13. *Ver.* By a seasonable deliverance they shall experience from such evils as shall overhelme and consume the ungodly.

3. He sets forth the ground of God's peoples assurance of such deliverance, *viz.*

1. From the Cove nant of God, which hath held forth an absolute denyall of any totall desertion of his people, *Ver. 14. For the Lord will not cast off his people*, and a promise of divine indulgence and mercifull visitation.

2. From the *Psalmists* owne blessed experience, whereof my Text is one speciall branch, setting forth the precious consolations he received from God, amid't the many and heavy afflictions he endured in the world. *In the multitude, &c.*

Which words are very plaine, lying under no obscuritie that I know of, and therefore I shall not spend any time in a pretended explication. Onely as to their purport in reference to the application of their contents to our soules, so I shall consider them in the prosecution of such Observation, as will naturally flow from them.

And that shall be single, viz.

The Doctrine.

That Gods people, amid't their most numerous and perplexed thoughts or cogitations, do usually receive from him precious soule-reviving consolations.

The Psalmist seems to acknowledge all the evill of his thoughts (though but of common infirmity) to be his owne; but the good that supports or supplies amid't such infirmities, is purely from God: *My thoughts, saith he to God, but thy comforts: The disorder is mine, the composer is God.*

In prosecution of this Doctrine I observe this Method, by way of Enquiry.

Query. 1.

1. *Of what thoughts the Text and Doctrine may be understood? Or, what cogitations are incident to the godly, amid't which they stand most in need of, and usually most experience divine consolations?*

Query. 2.

2. *What comforts they are the Lord does usually communicate to his people, amid't the eminent insurrections of these numerous boasts, in their hearts?*

3. *what*

1072 3

Strong comforts for weak Christians.

3. *What may be the ground of this gracious proceeding of God towards the soule.* Query. 3.

And then will follow the Application.

For the first of these.

I answer first, in generall consider there are two sorts of thoughts incident to mankind. 2. Sorts of thoughts,

1. By way of *injection*, and these may come from two causes, in reference to two severall subjects

1. wicked men may have *thoughts injected*, and those sometimes evil from Satan, sometimes good from God; as appears in *Saul* and others. 1. *Injected.*

2. Good men may have good thoughts injected by God on some speciall emergent service, yea and evil, yea horrible thoughts sometimes q. d. at unwares cast into their hearts by Satan.

Of these I conceive the text does not speake directly, yet it cannot but imply them, because experience tells us, such evill injections are oft-times the Portion of Gods People.

2. But secondly, there are *exeried* thoughts (if I may so call them) or such as the soule does freely and naturally produce, and these are either. 2. *Exeried.*

1. In the *unregenerate* person, and then they are evill, only evill, and that continually *Gen. 6. 5.*

2. Or in a *regenerate*, one; and so they are sometimes good, according to the spirituall disposition or inclination of the new nature in them: and sometimes bad, through the opposition of the *unregenerate* part against the principles of Grace, which God hath put into the soule.

Of both these sorts of thoughts in a renewed person, I conceive this text and observation may well be understood; according to which supposition, I shall now answer the Question.

2. More particularly, and so there are five or six sorts of thoughts incident to Gods Children, wherein his comforts do delight their soules.

1. There are *distrusting* thoughts, such as those *Isa. 40. 27. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgement is passed over from my God; it seemes to be the Language of distrust and diffidence in their hearts, in reference to their deliverance out of Captivity, so Chap. 49. 14. But Zion said, The Lord.* 1. Distrusting thoughts.

Strong comforts for weak Christians.

Lord hath forsaken me, and my Lord hath forgotten me. — to Ezek. 37. 11.

In these Gods comforts may delight his peoples soules, see at large, what care the Lord takes in these their distrustful thoughts to raise up their hearts, and bring them from the pit of despondency. Isa. 49, ver. 4, which close that Chap. *Hast thou not known, hast thou not seene &c.* so in that 49. Chap. ver. 15, 16. *Can a woman forget her sucking Child, yea they may, yet will I not forget thee.* And observable is Davids experience in the like distrust, Psal. 31. 22. *I said in my heart, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplication, &c.*

2. Conflicting thoughts.

Secondly, Another sort of thoughts incident to Gods Children, are conflicting thoughts, when there is a pitch'd battel betweene the flesh and the Spirit, when as the Apostle phraseth it Galat. 5. 17. *The flesh lusteth against the Spirit, and the Spirit against the flesh: & these are contrary.* These are such thoughts as Gods dearest children have alwayes bin incumbered with, in reference to their spirituall estate, and sometimes on other occasions, see Psal. 73. 13. &c. Especially that of blessed Paul Rom. 7. in severall verses, as 15. 16. &c. *For that which I do, I allow not, but what I hate, that do I;* 10. ver. 23. *the conflict grows so sharpe, that as one in eminent danger, he cries out for comfort,* ver. 24. *Who shall deliver me?* now what comforts him? *I thank God through Jesus Christ our Lord.*

3. Selfe-abasing thoughts.

Thirdly, selfe-abasing, selfe-abhorring thoughts; these indeed are good, yet in themselves not comforting, only such as do prepare and dispose the soule for the comforts of the holy Spirit; such was blessed Jacobs *Or, I am lesse thought of him selfe,* Gen. 32. 10. *I am not worthy of the least of all the then the least mercies, and of all the truth which thou hast shewed unto thy servant. So as in may.*

4. Sin-loathing thoughts.

Fourthly, the children of God have sin-loathing thoughts, and these indeed as the ground and foundation of the former. These two Texts Ezek. 20. 43. *And there shall ye remember your ways,* — *And ye shall loath your selves* — and Chap. 36. 31. are full to this purpose.

5. Duty-prising thoughts.

Fifthly, a child of God hath duty-prising thoughts, and yet these (though good) will not without Gods comforts, delight the soule. See holy Davids temper, what his thoughts were on, even the ordinances of God, as appears Psal. 63. and Psal. 84. yet you may take notice that it is God in the Ordinance his soule is resolved to pitch upon, earely will I seek thee Ver. 1. Not onely to see thee sanctuary, but to see thy power and thy glory so as I have seen thee in the Sanctuary, Ver. 2. So Psal. 84. 2. *My soule longeth* — for the courts of the Lord; but if David

David might come into God's court. Will that be enough? No, my heart and my flesh (saith he) crieth out for the living God.

Sixthly, God's owne people are subject to Fear-surprizing thoughts. 6. Feare-fur-
1. Sam. 27. 1. David said in his heart, I shall now perish one day by the prizing
hand of Saul, &c. So Psal. 56. 3. What time I am afraid, I will trust in thoughts.
thee.

Now in all these things whether injected or exerted, proceeding from the regenerate or unregenerate parte in them, God's people receive comfort from him; and from him onely. I come now to the second thing propounded, viz. to shew, what comforts they are the Lord does communicate to his people, amidst the insurrections of these or the like thoughts in their soules?

I shall reduce them to these 4. sorts or heads.

1. In the multitude of these thoughts within them, God comes into his people with Promise and Covenant-comforts. When his children are disquieted with such like apprehensions; he holds forth to the mouth of their soules (viz. their faith) the full breasts of their covenant of Grace, and promises of the Gospel, and causes them thence to suck till they be satisfied, see 2. Sam. 23. at the beginning. Although my house be not so with God (so prosperous and flourishing in outward respects as might be expected) yet he hath made with me an Everlasting Covenant — Which is all my Salvation, and all my desire, &c. Particularly see Covenant-comforts countermanding q. d. the fore-mentioned thoughts e. g.

1. Amidst distrustful thoughts, that of Asaph Psal. 77. 8. — 10. Is his mercy cleane gone for ever, here's the precious soule his fainting-fit. But the covenant is his cordial. I said, This is my infirmity, I will therefore remember the yeares of the right hand of the most High; Is those ancient mercies that were the issue and product of his everlasting Covenant. So Isa. 54. the 4. — 10. Saith God to the Gentiles, Feare not. q. d. Do not give way to distrustful apprehensions, then the Lord subjoynes many Reasons, and at the foot of them all presses this consideration of his covenant for their comfort. Ver. 10. The mountaines shall depart — but my Kindnesse shall not depart from thee, neither shall The covenant of my peace be removed.

2. For consulting thoughts, amidst these the consideration of God's Covenant in Christ is the onely comfort, when the flesh lusts against the spirit; What consideration is it that yeelds comfort? Such as that Gal. 5. 18. If ye be led by the Spirit, ye are not under the Law. How? Not as a covenant of works; You obey the Law and submit to it's

(b)

Authority

Strong comforts for weak Christians.

Authority over you, but look not for life and justification by it; But by the Covenant of Grace or faith in Christ Jesus. Where the spirit of God guides a soul to *true comfort amid st soule-confort*, it is from the thoughts of a free Covenant established in the blood of Jesus. In a like sense I take that *Rom. 6. 14.* There the combat betwixt the flesh and the spirit is imploied (sin fights for the dominion or mastery over you, but it shall not obtaine it) & the victory of the regenerate part over the unregenerate is promised On. what account? because ye are not under the Law, but *under Grace: q. d.* Your conquest shall be the issue of the Covenant of free grace, &c.

3. God's covenant yeelds comfort to Christians amid st their self-abaing thoughts, 1. *Chron. 17.* from the 16. *Ver.* to the end. Who am I (saith he) O Lord God, and what is mine house, &c. What is it now that yeelds David comfort? See *ver. 26. 27.* Thou art God, and hast *promised* this goodnesse to thy servant. That's a remarkable place to this purpose in *Isa. 41.* God expostulating with his people about his Covenant and promises, on the account thereof wills them not to be disheartened, though never so poore and contemptible creatures, *Ver. 14.* Feare not O Worme Jacob — *For I am thy God.* That you know is the tenour of the Covenant of Grace; though but a Worme in thine owne apprehension, and in the eye of thy mighty and malicious adversaries, yet feare not, thou shalt thresh the Mountains, &c.

4. This Covenant yeelds comfort to God's people in their sin-loathing thoughts. *Psal. 25. 7.* The Psalmist pleads thus with the Lord, *Remember not the sinns of my youth q. d.* I Remember them, but do not thou; I loath them, therefore according to thy mercy remember thou me, for thy goodnesse sake O Lord. See also *Ezek. the 36. 26. — 31.* In the latter he saith, they should loath themselves; in the former, the Covenant is mentioned in expresse terms, as the ground of their comfort amid st these sin-loathing apprehensions. *A new heart also will I give you, &c.*

5. Amid st *duty* prizing thoughts Covenant-comforts are the things that delights the soules of Saints, *Isa. 55. 1, 2, 3.* When the Lord there sets his people on longing after duties; hear, and your soule shall live; yet even then his great motive, in respect of comfort to flow downe to them, is, *And I will make an Everlasting Covenant with you.*

6. In the midst of *seare-surprising* thoughts, Covenant and promise-comforts delight the faithfull soule, *vid. 1. Sam. 30. 6. — 8.* Thus much of the first sort of comforts that delight the soules of God's people, amid st their most sollicit thoughts, &c.

Secondly, Amid st such thoughts as before are mentioned, the soules

of God's children are delighted with *Scripture-comforts*. I know some think and speake slightly enough of the Scriptures in these daies, that yet presume themselves full of comforts by Raptures, Extasies, Enthusiasmes, and immediate Revelations without or beyond what is written in the Word: But I doubt not to say, such men do great injury both to the spirit and to the word of God at once. For though it be true that the Word cannot speake comfort without the Spirit, yet it is as true that the spirit does speake comfort by the word. So that I dare not separate the Spirit and Word, but say thus, Amidst the multitudes of the thoughts within God's servants, the comforts of his Spirit by his Word do delight their soules. Two Scriptures are clear for this: *John. 14. 26. But the Comforter, which is the holy Ghost, shall teach you all things.* What immediately? No, and bring all things to your remembrance whatsoever I have said unto you. So that it's clear, the spirit's office is, to speake home the word of God to the heart, and so comforts it by the word of truth which Christ hath left upon record in the holy Scriptures. Another Scripture is that, *Rom. 15. 4.* For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Briefly I conceive thus. The spirit is always in the scriptures, as to the obligation they lay on us to believe them, as the very truth of God but not always as to that effectual operation, whereby they are sanctified to the soules of the elect. Where ever therefore there is true comfort, as it is *Spirit-comfort*, so it is *scripture-comfort*, or else it is but a delusion, not a consolation: and that man or woman that can presume in a scoffing, reviling, or slighting manner, to call the Scriptures carnall, and a dead letter, is certainly so far from having any true ground of comfort in his conscience, that he is in the gall of bitterness, and bond of iniquity, as *Acts 8. 23.*

Thirdly, in the multitude of their thoughts within them, the comforts of the ordinances do delight the soules of the Saints, upon supposition that the holy spirit does concur and co-operate with them. 'Tis worth observing against those that despise Gospel-ordinances as beggarly elements, that those Primitive Christians, amidst all the miracles God wrought for them, were not comforted without, but by their continuall attendance on the ordinances. *Acts. 2. 46, 47.* They continued daily with one accord in the temple, praising God &c.

Fourthly, in the multitude of their thoughts, Gods people receive comfort from the graces of his spirit wrought, and working in their hearts. The graces of the Spirit speake the in-dwelling of the Spirit of grace, as the impression does argue that the seal hath bin set to the wax.

How the spirit is in the scriptures.

* As the Quakers do.

3. Ordinance comforts.

4. Grace comforts.

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now the spirit you know is *the Comforter*. For instance,

1. The grace of faith.

2. Pet. 1. 4.

ver. 10.

First, that great and precious grace of *faith* is *q. d.* the *fore-man*, or master-workman, under the most high God in this business of consolation; whence as the promises that belong to the covenant, are called *precious promises*; so this grace of faith, whose proper function it is to apply those promises, is called a *precious faith*; hence we read of joy and peace in believing, Rom. 15, 13. see Eph. 1. 13. *In whom also after that ye believed, ye were sealed with the holy spirit of promise.* I conceive the Apostles meaning to this purpose, that their being believers, and receiving the seal, were not one before or after another, as to their nature or actual existence, but as to the manner of evidencing; you first *saw* that you were believers, before you had this holy spirit of God witnessing to your souls, that you should partake of the the privileges of the children of God; and so their faith in Christ did as a conduit-pipe convey that water of comfort, into their poore souls, which before lay in the fountaine; so I understand that also. 2. Cor. 1. 22. *who hath also sealed us, and given us the earnest of the spirit in our hearts.* The principall inhabitation of the spirit is by the graces thereof, and of them all this grace of *faith* effectually wrought, is a strong argument that the spirit hath bin dealing with, and sealed up comfort to a poore soule.

2. The grace of patience.

Jam. 5. 11.

Secondly, the grace of *patience* is a comfort, speaking grace too; how did this uphold *Job* in some measure of heavenly comfort, amidst all his crosses and torments in the world? the Apostle Rom. 15. 5 calls God the God of patience and consolation, therefore, Heb. 6. 12. we are exhorted to be followers of them, who through faith and patience inherit (*i. e.* reap the comfort of, as a man does of lands by inheritance) the promise. As faith takes the promise *when it comes*, and so gives comfort by way of *actual application*: so patience waites for the promise *till it comes*, and so administers comfort, by way of assured hope and expectation.

3. The grace of Love.

3. *Sig. pacem ut quietam reddere.*

Thirdly, the grace of *Love* administers comfort to Christians in the multitude of their thoughts within them, where this grace is wrought in the heart, as it comforts others by way of *influence*: so it comforts the soul in which it is by way of *evidence* 1. Jo. 3. 19. hereby we know that we are of the truth, and shall persuade or assure our hearts before God * *uiuius*, which word is observed to signify, *to render a person to deal with, pacified or contented*, which is wont to be done by frequent persuasions, so that we shall persuade our hearts before God, is as much as, we shall receive comfort in our conscience, have a precious witness

witnesse in our soules, that we are such to whom divine consolations do of right appertaine.

Fourthly, the grace of repentance is a comforting grace to Gods Saints amid'st such thoughts. Matth. 5. 4. Blessed are you that mourn, Acts. 3. 9. Repent, that your sins may be blotted out, when the times of refreshment shall come. Repentance goes before refreshment, not as the cause before the effect, but as the means before the end. See at large 2. Cor. 7. 8. to the 14. The Apostle intimates there that those Corinthians either were comforted as to their owne apprehensions, or at least in his judgement ought to have received comforts upon the account of their sorrow, for that it was a godly sorrow, and intended to their salvation ver. 10. which minds me of the sad daies we are fallen into, wherein amongst too many, godly sorrow is made rather a signe of damnation, or of legall desperation, then of eternall Salvation.

4. The grace of Repentance.

Fifthly, the grace of experience is a comfort-administring grace, Psal. 63. 7. Because thou hast bin my helpe, therefore in the shadow of thy wings will I rejoyce. 9. d. I will not only trust in thee for comfort and protection, but I will rejoyce in the assurance I have of future consolation, from the experience I have of former protection. So 2. Cor. 1. 10 who delivered us from so great a death, there's the grace of experience; in whome we trust that he will yet deliver; there's the comfort issuing from that grace.

5. The grace of Experience.

The like might be shewed in other graces, as hope, heavenly mindednesse &c.

The third and last thing to be inquired into is, What is the ground or reason of this Doctrine, or this the Lords gracious dispensation.

Query 3.

Gods people, in the multitude of these thoughts, receive such comforts as have bin mentioned, not by way of reward or compensation, but of his free grace by mere donation. This Psalmist ascribes it to mercy. *psal. 135. 21.* When I said my foote slippeth, thy mercy, O Lord, held me up. *psal. 137. 5.* *psal. 138. 1.* &c.

A.

Now to come to the Application (the thing mainly intended in Application. this discourse.)

First, it is so, that Gods people receive such comforts from him amidst their most distracting cogitations. This serves to reprove and condemn the carnall sinfull world, who if they may but have the things of this world, creature-comforts enough, care not at all for these precious, spirituall, unvaluable consolations we have bin mentioning. Oh how many among us, when their hearts are within them, with thought-fullnesse about this, and the other matters, can be as quiet as Lambs

Use. 1. Reproove.

Lambe, and spread downe all their troubles; with the enjoyment of some poore creature-contentments; like that covetous wretch Luk. 12. *Saith, thou hast much goods laid up, take thine ease, eat, drink, and be merry.* Oh how many will, even amidst the stormes of Gods wrath, threatening the everlasting wrack of their precious soules, amidst multitudes of sinfull thoughts, constantly and wilfully harboured, yea brought forth into act by the incubation of Satan, into acts of drunkenness, Adultery &c. by a selfe-deluding act of supposed Peace, spoken to their owne soules, live as cheerfully and merrily, to the eye of the world, as the veriest Saint, and happiest son of God in the place or congregation where they live; blessing themselves in their heart, and saying, *We shall have peace, though we goe on after the imagination of our hearts.* Deut. 29. 19. How may I, with bitterness of spirit, propound to such soules that Question of Eliphaz to holy Job, chap. 15. 11. *Are the consolations of God small with you?*

And now as an edge to this Reprehension, take four Considerations.

Confid. 1.

1. Thou that speaketh peace to thy soul, consider first, Does thy God speake any comfort to thee? No; if thou be a resolute, daring, desperate impenitent sinner, God will wound thine head as one of his enemies: And thine hairy scalp, if thou goe on still in thy trespasses. Psal. 68. 21.

Confid. 2:

2. Consider, will thy conscience speake any comfort to thee, when it shall be awaken'd by the rod of affliction, or temptation, when thou lie'st on a death-bed? Oh! then thou wilt cry out, what a rotten sandy foundation of comfort did I lay for my poore soule? It is ten to one if thy ~~own~~ presumption, be not then turned into desperation; thy supposed truce, into insupportable terror. Oh I did speake peace, when God spake none, and now how justly may I seeke peace! and God give none. Prov. 5. 1. Thou wilt mourne at the last, &c.

3. Confid.

3. In the midst of such onsets of gods wrath, will thy sinnes speake any comfort to thee; Or will thy gold and silver, administer any dram of true peace or consolation to thy conscience? When on thy sick-bed, or death-bed, will thy former companions in sin be able to speake one syllable of comfort to thy soule? Such a merry meeting I was at, so much time, and money I spent among swearing, drunken wretches like my selfe, such gains had by covering cheating, oppressing, &c. Oh miserable comforters will these be to thee.

4. Confid.

4. Consider at least when thou diest (which must shortly be) then conscience will be awaken'd and thou shalt never tell it a sleepe againe to all eternitie; then in come all real terrors, and out go all thy former

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ned. Comforts; then thy supposed heaven will be turned into a real hell; Then thou shalt have wicked company enough, not only them thou now delight in, but all that ever were before thee, Cain, Judas, &c. Oh! beseech thee poor sinner, whoever thou art, that shalt read or hear this sharpe and severe word, awake and rise up by repentance out of thy bed of sinfull security, and self-delusion: Oh! in a word, chuse rather to be distressed in a way of holliness, then to be comforted in a way of uncleanness.

Use. 2.

Use 2. of Exhortations.

A second Use of this Doctrine shall be for *Exhortation* to Believers. Oh Christians! amide your various thoughts within you let these consolations of God be highly valued, *let them delight your souls*. This Exhortation I shall press in four branches, and to each lay in proper cautions and considerations.

First, Labour amide the variety of your thoughts within you, to set a high price upon the comforts of the Covenant of Free grace. Study the fullness, and sweetness of those blessed promises that in Christ Jesus are made, and through him shall be certainly made good to every truly Believing soule.

Here that your comforts may be sure and lasting, take this Cautionary advice.

First, See to it, that the freeness of this Covenant in the offer of mercy, do not preiudice, but promote your progress in Gospel-duties. Many argue thus wickedly; God hath given us a Covenant of grace, it is but believing, & we are sure to be saved; therefore what should we be so precise, as to scruple at small matters, to stand upon every nicety about the Sabbath, hearing the word, Family-prayer, &c. We are free now from the law, & redeemed into a glorious liberty; so that for us now to be thus strict in such matters as our selves once were, and others now are, were to be of a legal or un-evangelical temper.

1. Cautions.

** A croth if taken in it's full latitude.*

But Oh! beseech you suspect ever while you live, that comfort that flows forth of the bowels of such a dangerous Doctrine, and pernicious principall as this. I will be bold to direct you to two Scriptures that are as point-blank contrary and diametrically opposite to this loose opinion, as Heaven is to Hell, or we to our Antipodes. 1. Cor. 5. 20. *For you are bought with a price.* (viz. the blood of Christ) what does the Apostle inferre hence, therefore every one may beare out himselfe in his abominations? Nay, but therefore (saith he) *glorify God in your body, and in your spirit, which are God's.* So Titus. 2. 11. 12. The grace of God hath appeared, teaching us that denying ungodliness and worldly lusts,

1. Cor. 5. 20.

Titus. 2. 11, 12.

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we should live *Soberly, Righteously and Godly*. I would have any man name one of these they call legal duties, that is not comprehended within the compasse of this Evangelicall distribution. As therefore you expect any true comfort from the Covenant, take heed you despise not the conditions of the Covenant. The same Covenant that promises mercy freely, commands dutifullly.

2. Caution.

Secondly. Apply speciall, particular promises of this Covenant, upon the particular thoughts by which your soules are at any time disquieted. The Covenant of grace is like some great boxe of oynment, of a very healing, soveraigne virtue, but then it must be spread on some small parcels of cloth, and applied to the member that is wounded: The Covenant is truly a *Pain-Plaster*, it will cure all the diseases of a poore *Sin-sick* soule, and afford comfort amidst all the distresses of a *love-sick* spouse; but the readiest way to present cure, is a particular application for direction, wherein I referre you to what hath bin said to this purpose in the Doctrinal part.

3. Caution.

Thirdly, If you would have substantial comforts from the Covenant of Grace, in the multitude of your thoughts within you: *Do not lay hold of Covenant-comforts, till God hath in some good measure humbled your soules in the sight of your owne unworthiness as you are in your selves*. If otherwise, I dare with confidence asseert, God will record that as a *presumptuous intrusion*; Which you have adventured to set downe as a *precious consolation*. This I grant, comfort does not follow a soule for it's humiliation; but it never flowes in without a precedaneous act of Evangelicall humbling to some degree or other. Peruse I pray, a Scripture or two for this. *Mat. 11. 29.* Come unto me (saith our Saviour) all yee that are *Wearied, and heavy laden, and I will give you rest*. Here I take it for granted, that a soule that pretends or presumes to take comfort from Christ, in any other way then Christ offers it, does injury to the person and princely bounty of our Saviour. But if an unhumbed sinner, one that is not wearied & laden with his sins, offer to comfort himself in that condition, he comes without a call; for (I suppose) none will pretend that Christ intends such should come to him, & be within the limits of this comforting promise, as he doth not specify in this his serious and solemne invitation. If Christ had intended comfort for an unhumbed, unwearied sinner, it had been as easie for him to have spoken without such limitations as with them. Nor does this at all straiten the free grace of God in Christ to sinners; for this very humiliation, which prepares the soule for gospel comfort, is an act of free-grace held forth in that blessed Covenant of the New Testament. Another Scripture to the same

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same Purpose is that famous one, *Act. 2. 37. 38. &c.* When they heard this, they were pricked to the heart; there was a work of true humiliation; then 'tis observable, *Peter* bids them *Repent* *q. d.* follow on the worke of humiliation on your soules, and then *Ver. 39.* he brings in the Covenant of grace for the reliefe of their humbled soules; For, saith he, the promise is to you, &c. The Apostle might have sayed all this Labour here, and in other places, if the Antinomian Doctrine had bin true, that Christ offers comfort to sinners as sinners, and not as humbled, broken sinners.

Secondly, *Prise highly the comforts of the holy scriptures*, through which all our hopes even of eternall life are communicated to us. I wonder, what any soule hath to shew for eternall life, but these blessed breathings of the holy Ghost, viz. the Scriptures; so I call them with good warrant from *2. Tim. 3. 16.* and *2. Pet. 1. 21.*

Here I leave these Considerations.

First, if you would have true comfort from the Scriptures; labour to be so fully persuaded of their divine Authority, that whatever they speak you may look on it, as if the Lord himself did immediately speak it to you by some voice from Heaven. This would render the Scriptures exceeding usefull to the soule (as in other particulars so) in the present businesse of comforting conferences; for as on the one hand, this is it that makes wicked mens terrors, to be only *legall*, and *transient*, not lasting; because they do not beleve heartily, that it is God, that threatens to destroy them for their sins, in his denunciations of wrath, against such as they are, in the written Word; so on the contrary, this is it that makes true Christians consolations, lesse frequent; full and permanent, because they do not (as they ought) beleve the voice of comfort speaking in the Scriptures, to their condition, to be indeed the voice of God himselfe. Did poor doubting, deceiving Christians, peruse such divine sentences as those *Psalm. 97. 21. Psalm. 98. 18. Prov. 18. 10. Job. 16. 19. Dan. 3. 27. Isa. 43. 2. Psalm. 66. 12. 2. Cor. 4. 8. 9.* which hold forth Promise and experience in this kind, and look on them as the dictates of God himselfe (as indeed they are) Oh how many sweete, and soule-reviving comforts, might they be partakers of, which for want of this are many times as gall, and worm-wood to their afflicted soules.

Secondly, yet Remember also, That though the Scriptures do speak comfort, and that to your condition, yet you can never hear that voice, till God be pleased to open your ear; that you may give it entrance; this I conceive was the case of holy David, doubtlesse the word of God spake

2. Branch of Exhortation.

Cautions.

1. Confid.

Branch

2. Caution.

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comfort to his soule, immediately upon his sincere repentance of his sin, and arising of faith upon the *Messiah*: yet you may take notice he could not heare it, and therefore cries out to God, *Psal. 51. 8.* Make me to *heare* joy and gladnesse. God must make the soule to *heare* comfort by his Spirit, as well as speak it by his Word, or else the broken bones will not rejoyce. And this is the case (I beleve) of many a poore distressed soule, *God speaks peace, the word, ministers, Christian acquaintance,* these all speak peace; yet the soule cannot heare a word of all this.

Caution.

Thirdly I you would have a share in solid *Scripture-comforts*, have a care you never stop your eares, nor harden your hearts, against *scripture-counsel*. Many that sleight a *Scripture-admonition*, how eager yet are they to snatch, at a *Scripture consolation*? If the Minister preach duty, mortifying of lusts, &c. then, *exclaim* & *say* *this is an hard saying, and who can beare it?* as *John 6. 60.* but if there be sweet comforts held out (though never dissonant from their State) then *with* & *say* *this is a faithfull saying, and worthy of all acceptation* *1 Tim. 1. 15.* Oh! methinks that is a dreadfull *Scripture* to such, *Psal. 50. 16-17.* but unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou should'st take my Covenant into thy mouth? Observe. First, 'Tis the great God himself that Speakes; *God saith*. Secondly, what persons they are he declares thus against, *wicked ones*; though it may be they will not stick to call themselves Saints. Thirdly, the speciall ground of this rebuke, *viz. their taking of his Covenant*, (the most comfortable part of his word) into their mouth, boasting possibly as too many loose persons do now, of a *sweet, precious, glorious Covenant*, and yet secretly maligning and bearing a grudge against other parts of his word, that direct them to duty, *ver. 17.* *Saying thou hast instructed me* &c. a word of comfort that was embraced, a word of counsell that was troden under foot and contemned, see *Psal. 119. 24.* *Thy testimonies also* (saith he) *are my delights: & my counsellors*. The holy *Psalmist* sweetly and warily joines them together: he does not separate that part of the word which was for *consolation*, from the other which was for *consulation*.

3. Branch.

Thirdly, *Price highly also the comforts of Gods holy ordinances*, those precious conduits through which, he conveyes sweet comforts to the soules of his servants. *Psal. 119. 110, 111.* *The wicked have laid a snare for me* (saith he) *yet I erred not from thy precepts; but this is not all it follows, thy testimonies (or ordinances, or institutions) have I taken as an heritage for ever; for they are the rejoycing of my heart,* and *ver. 14. 3.* *thy commandments are my delight*: here to be a little particular; first, praise

prize highly the comforts of that sweete ordinance of prayer, this is an ordinance of the Gospel, that like some stately ship sent to the Port of Heaven, bring home the richest lading of divine consolation to a poor humble waiting belcever. The *Apostle* *Phil.* 1. 27. and *chap.* 3. 26. speaks of saints as Citizens, our trading is in heaven, now citizens great trading is Merchandice, they send a ship from London to the Indies not worth hundreds, and they come home richly laden; and worth thousands, so the soule of a Saint in prayer, goes out toward heaven worth nothing, a poore empty creature, full of nothing but doubts, fears, distresses &c. But oh! if the spirit in that duty blow a fresh gale, how does the soule returne with clusters of consolation, and sweet refreshments? Secondly, prize the comforts of the Word faithfully and powerfully preached *1 Thes.* 2. 12. we preached unto you the Gospel of God, and you know how we exhorted, and comforted, every one of you. *Psal.* 119. 50. thy Word hath quickned me. Thirdly, Put a due estimate on that great duty of holy conferences, *Jude.* 20. 21. Fourthly, of the Sacraments, both the Supper, and Baptisme, are very comforting Ordinances. The ordinance of the Supper is evidently a most refreshing one, this Cup (saith *Christ* there) is the New Testament in my blood. &c. *1 Cor.* 11. 25. now for the Cautions to this branch, let them be these,

Before you prize any thing as an Ordinance of *Christ*, in which you may expect to receive comfort to your soules, labour to see a sure foundation, and firme footing for it in the word of God. This was it that was like to have dash't all the ordinances of God out of countenance, that every invention of the *Prelates* must presently be imposed on the consciences of sincere Christians, that was a heavy yoke, and to this day there are snares in the head of them.

Secondly, Take notice of this, that delighting in the Ordinances, & delighting in God, are not things opposite, but subordinate. Satan hath instruments at this day, labouring with this engine, intimating to people, that Mans teaching, and the teaching of God, are utterly inconsistent, and so, that the enjoyment of God, and of ordinances are repugnant; then which *sees* what more *erroneous* and *pernicious* Observe, David frequently Professeth his delight in God, as *Psal.* 16. 3. *Psal.* 73. 15 yet *Psal.* 119. 110. Thy testimonies have I taken for mine inheritance, it seemes he concluded that one person might possesse these two inheritances, without any contradiction; God is mine inheritance, and yet the Ordinances are mine inheritance too. Thirdly, Let all your high estimate of the Ordinances, be in order to the enjoyment of him, who is the Author and end of the ordinances. Rest not in the bare ordinances, but

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and by diligent labour to lift up your souls to God, who is the author of immortall spirits, and in whom onely all our fresh springs are to be found. *Psal. 4. 4. Offer the sacrifice of righteousness, and put your trust in the Lord.*

Fourthly, Concerning ordinances, and the comforts to be drawn from them, remember this also, *In every ordinance labour by faith to live, and lay hold on the strength of Jesus Christ for your assistance, and his Grace for your acceptance.* It is through the beloved that we have acceptance, *Ephes. 2. 6, 7.* And it is through him also that we have assistance. *Phil. 4. 13. I can do all things through Christ which strengtheneth me.* 'Tis by him we have access by one Spirit unto the Father, *Ephes. 2. 18.*

Fourthly, and Lastly, Prize highly, O Christians, the comforts of the graces of God's spirit, which are the blessed fruits of our union with Christ, and the constant meanes of our fellowship and communion with him, while we are on this side of heaven. To instance,

1. Value at an high rate the comforts of that eminent and singular grace of *justifying faith*; Which carries the soule of a poore inconsiderable creature, yea into the Pallace, yea presence-chamber of the King of heaven; and there sits it with matter of joy unspeakable, and full of glory. *Rom. 5. 1. Being justified by faith, we have peace with God.* For the better preparing our hearts to entertain this word of Exhortation, I shall here shew,

Q. 1.

1. In what respects (or how) is may appear that this grace of Faith is such a soul-comforting grace?

Q. 2.

2. How this grace yields comfort to a poore soule?

That faith is a comforting grace appears

First, How it may appear that Faith is such a comforting grace, so that in the multitude of our thoughts within us, the comfort thereof may delight our soules.

1. Faith an comforting grace.

Answer. First, It appears to be so, that it is the principall moving grace, that knits the heart to Jesus Christ the Author and fountain of all divine consolation. Mark how the Apostle argues with those *Heb. 4. Chap. 2. 10, 11. To whom many Christ having on hope, a hopelesse condition is well known, a most uncomfortable condition, if hope be but defend'd, it makes the heart sick; *Psal. 13. 1. But where it is denyed (specially in spirituals) it makes the heart dead; But now faith be, in Christ *Isa. 26. 3. being united to him by a true and real faith, *Te aramada nigh, For he is our peace. Where Christ and poore soules are brought together by this justifying grace of the Spirit, the Faith, there he is an ever-flowing and over-flowing fountain of sweet peace and calmest comfort to their soules and consciences, it is an admirable expression****

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expression that *Can. 17. 10. I am my beloved's, and his desire is strict de me*, the spouse proves that Jesus Christ is united to her soul by this glorious and little less than glorious effect, that *his desire is to ard her* his desire to affect, to counsel, yea to comfort her, are very strong and passionate upon the out-going of her soul in way of adherence to, and dependance on him.

Faith must needs be a *Comforting*, because it is an *Evidencing* grace. A man, you know, joyeth in his bond being sealed, though but a small peece of paper or parchment, because it is an evidence to him of (such a great estate to be enjoyed by him and his; so believers do rejoyce in the work of faith in their soules, because it is a sweet Evidence of their everlastingly happy and secure estate, through the Lord Jesus Christ. It is a full place to this purpose *1. John 5: 10. He that believeth in the son, hath the messias in himselfe.* It is no matter, with the poore soules say, though now I be in a ragged condition, have scarce cloathes to put on, though I bee assaulted by Satan and the world to cast away my confidence, yet I have that in my bosom, in my heart to shew, even that blessed grace of faith wrought in my soules, that I would not leave for all the bills and bonds of rich Estates and great fortunes (as they call them) that are possessed by the highest Princes or Potentate in the world. See *2. Tim. 1: 12. In Hab. 2: 18. 20. and 1. Pet. 1: 8.*

Thirdly, Faith is a *Preserving* grace, and therefore comforting this is a comfort, administering consolation, viz. that faith will where it hold out to the end. One place of Scripture (among many) I shall produce to this purpose *1. Pet. 1: 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* Hence the Apostle infers to wit, that faith under this notion doth justly administer consolation *1. Pet. 1: 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* Faith shewes the soules great ground of joy, in that by it instrumentally, it shall be preserved in a way of preservation unto eternall life.

Fourthly, Faith appears to be such a grace which may administer comfort to Saints *1. Pet. 1: 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* Certainly we may receive comfort from what ever Jesus Christ receive comfort from. But from this grace in a peculiar manner Christ does receive comfort and delight to himselfe *Can. 17: 10. Thou shalt be glad, O Lord, my heart, my sister, my spouse, thou shalt be glad as one with one of thine eyes, what is this eye? Truly this grace of faith by which the soules does (as the body by the compassall) as by many and many apprehend, and apply, so it (as the Lord Jesus in the garden of Gethsemane) is the Lord Jesus delighteth. What joy is there*

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in his heart, when Saints wound him with these spirituall darts? How was he ravished with such an act in that poore woman of *Canaan*? *Behold me as thou wilt.* Math. 15. 28.

Firstly, Faith appears to be a soule-comforting grace, in that without it, never did any person understand the meaning of true joy and saving comfort, he that is a stranger to the *Precious faith* of Saints, must needs be so to the *precious joyes* of Saints also.

Secondly, How does this grace of faith administer comfort to a soule?

Answer. First, by *approximating*, bringing neere such objects as are otherwise very farre distant. Believers are distant from their Head and husband *Jesus Christ*, in respect of locall situation, for we walk by faith, not by sight. Yet the representation that faith makes to their soules, of this glorious object, their getting neer to him by virtue of this approximating grace, causeth them to be filled with exceeding great joy concerning him. *1 Pet. 1. 8. Whome having not seen, ye love, in whome though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.* Though now you see him not intuitively as the Saints in glory, yet you see him beleagueringly as the Saints in grace, and so rejoice after a stupendous manner.

This grace of Faith administers comfort, By *facilitating difficulties* that are present. This is a great peece of the mystery of faith in it's divine and supernaturall operation: To render difficulties, yea impossibilities feasible to the believing undertaker, then which hardly any thing can tend more to the chearing up of an humble heart. It is such a weapon as the world with all it's temptations cannot resist, but the soule managing it, is sure to be victorious. *1. Joh. 5. 4. This is the victory that overcometh the world, even our faith.* Now what action attendeth with more triumphant joy then a victory? *3. Jo. 9. 3.*

Thirdly, Faith comforts the soule, by *elevating and drawing up the affections* from earth to heaven, and heavenly things, Which indeed are the only matter and ground of true rejoicing. The Apostle intimates so much *Rom. 8. 18. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.* Yea by virtue of this, the believing heart can beare up not only in a calme of prosperity, but amidst thick stormes of adversity, *Ver. 3. and we surely so, but we glory in tribulation.* So *2. Cor. 4. 13.* He mentions the Saints having the same spirit of faith as *David*, and others before, had experienced; for which cause (saith he) we faint not. *1. 6.* Are revived with inward comforts. And *Ver. 16.* speaks of a weight of glory, and then, *Ver. 18.* concludes

1. None can have comfort without it.

2. How faithie comforts.

1. By approximating, objects farre distant.

2. Cor. 5. 7.

2. By facilitating difficulties.

See Rom. 4. 18.

3. By Elevating the affections.

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concludes with this as the reason of all, *Faith causes them to look not at the things which were seen, which were but temporall, but at the thing not seen which were eternall*, this is comforted *Moses* into a contempt of worldly preferments, and allurements of the court of a great King, *Heb. 11. 24.* By faith *Moses*, &c.

Secondly, *Prize* also the comforts of that singular grace of patience, by which the Soule possesseth it selfe, and with it selfe all things in *Christ*. *Luk. 21. 19.* So I might add of that grace of *Charity*, and the rest before mentioned; but I returne to the exhortation, put I beseech you an high estimate on the comforts of these graces of Gods Spirit; only with these Cautions or considerations remembered.

First, *Comfort is the issue of the graces of the Spirit, not in an absolute, but under a relative consideration.* Thus it is not the bare act of any grace, that can administer comfort to the Soule, as it is the creatures owne Act, it is as pure Popery as any I know, to lay the stresse of our justification upon the *re credere*, or our act of believing, & by proportion it is no lesse to lay the ground of our consolation upon any act of grace in our selves, and as it is our owne, but the comfort of any grace comes in from it, with relation to *Christ Jesus*, and that especially under a two-fold consideration.

1. As he is the object upon which grace is acted
2. As he is the principle by which grace is acted

First I say, grace brings in comfort, with relation to *Christ* as it is object; for this cause (as I conceive) frequent mention is made of salvation by *Christ*, without mentioning any act of faith in us, not as if without faith we could be saved, but to keepe us from doating upon any grace, as it is a work of ours; and to help us to admire the grace of God in *Christ* as most free.

1st. 2 Cor. 1. init. Our consolation aboundeth by *Christ* faith and other graces looke up to, and lay hold on *Christ*, and under that consideration only breed comfort.

Secondly, The comfort of our graces comes in from their relation to *Christ*, as the principle of their activity. As the body without the Soul is dead, so I may say allusively to that *James* 2. 26 Faith without *Christ* is dead. Take any branch of grace and separate it from *Christ*,

it withers and dies immediately.

2. Caution
Grace-comforts
evidentially.

Secondly, Graces administer comfort to us *evidentially*, but not *authentically*: they are the *Seale Sealed*, that is, there is the impression of Gods Sealing Spirit by them visible upon the Soule, but still the Principall power from which the comfort comes, is in the holy Ghost. And here know, the graces of the Spirit, do comfort very *truly* and *really*, though not *originally* to explaine this by a similitude: Some King or Governour issues forth a pardon to a poore condemned malefactor, unto which he puts his hand and Seale; the prisoner when he sees the Kings hand, and is assured it is his Seale, rejoices exceedingly; here his comfort depends upon the Kings Authority to pardon, but the pardon *Sealed and subscribed* brings home the comfort to him. So here, it is God only, in whom the Authority of speaking comfort to a conscience doth reside, but his graces wrought in us are *true*, and comfortable evidences, that the consolations of his Spirit, do belong to us. The Soule may conclude, as sure as this justifying faith, this uncreeping &c. are wrought in my Soule, so sure am I, that to me belong the promises of life, peace and consolation. *2 Jo. 5. 10.*

3. Caution.

Thirdly, Habits of grace without actual excitation and stirring up by exercise, do not ordinarily administer any lively consolations. A traveller will have little comfort if he meet a thief by the way, and have with him only a rusty sword, which he is not able to draw it out of the scabbard: a Soule can looke for no more from an unexercised habit of grace; what ever it be the Spouse was (doublelesse) sensible of this, when upon her desire of comfort in communion with Christ, she calls so vehemently *Cant. 4. 16* Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow forth: you see here her graces must first be excited, before she expects that her comfort should be enlarged. Christians, if you would have the comforts of your graces be often stirring them up. Fire casts the most heat and light too, when it is blown up and stirred; so grace will best warme & enlighten your Soules too, when you call upon the Lord, actually to stirre it up and provoke it for you.

Remember
as a corrupter.
2. Tim. 1. 6.

Fourthly, If you would have your graces to speake comfort to you, labour by strict self-examination to be fully assured of two things.

4. Caution.

1. The truth
 2. The growth
- of your graces.

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First, be sure your graces be true, not counterfeit; he that hath only the outward semblance and shew of grace, but his heart is not upright with God, shall never be able to hold up his head with comfort, at the appearance of the Lord Jesus Christ.

Q. How shall I know my graces be true?

Marks of true

A. Among many other, by these notes.

1. Mark. 13. 2. Note.

3. Note.

First, true graces are of a selfe-emptying and soul humbling impression. That faith, or love, or knowledge that carries the soule out of it selfe, and empties the poore sinner of whatever Nature would have him rest upon, is true grace, of a right Scripture-kind. Hereby did Paul faith and knowledge of Christ, evidence their truth and sincerity, they made him count all things but losse &c. Phil. 3. 8. 9.

Secondly, If your graces be true, they will make you more solicitous about the internals of Religion, then near externals; the Sabbath is then the circumstance, more carefull to approve your hearts to God then to man.

2. Note.

Thirdly, true graces do worke in the heart a strong Antipathy against every contrary corruption. I do not say, a perfect victory, but a strong Antipathy; so that grace will be eating out and corroding the root of sin in the heart.

3. Note.

Secondly, Look after growth in grace, which is very comforting, in that it evidences the truth of grace, and preserves the soul from Apostacie, which usually goes out in disquietnesse, if not in despair. Psal. 3. 17. 18.

Caution.

Fifthly and lastly, If you would have true sealed comfort from the graces of God in you, Be more solicitous to enjoy grace with a suspension of comfort, then any supposed comforts with a privation of grace. Grace is ad esse, Comforts are onely ad bene esse, Grace belongs to the being, Comfort belongs onely to the well-being of a Christian. Many a true child of God, one that feareth the Lord, does walk for a long time in darkness, and sees no light, Isa. 30. 10. Jesus Christ himselfe was for a time without sense of comfort (and David his type before him, Psal. 22. 1.) Math. 27. 46. So holy Hermon, Psal. 88. gracious Job Chap. 6. 4. &c.

With these Cautions, dear Christians, prize highly the comforts of

1. The Covenant of Grace.

2. The Scriptures.

1. The Covenant of Grace. 2. The Scriptures. 3. The Sacraments. 4. The Ministry of the Word. 5. The Fellowship of Saints. 6. The Hope of Glory. 7. The Love of God. 8. The Joy of the Holy Spirit. 9. The Peace of the Gospel. 10. The Comfort of the Lord's Presence. 11. The Assurance of Salvation. 12. The Certainty of Eternal Life. 13. The Certainty of the Resurrection. 14. The Certainty of the Last Judgment. 15. The Certainty of the Final State. 16. The Certainty of the Eternal Kingdom. 17. The Certainty of the Eternal Glory. 18. The Certainty of the Eternal Happiness. 19. The Certainty of the Eternal Joy. 20. The Certainty of the Eternal Love. 21. The Certainty of the Eternal Fellowship. 22. The Certainty of the Eternal Communion. 23. The Certainty of the Eternal Union. 24. The Certainty of the Eternal Unity. 25. The Certainty of the Eternal Trinity. 26. The Certainty of the Eternal Godhead. 27. The Certainty of the Eternal Fatherhood. 28. The Certainty of the Eternal Sonship. 29. The Certainty of the Eternal Spirituality. 30. The Certainty of the Eternal Divinity. 31. The Certainty of the Eternal Omnipotence. 32. The Certainty of the Eternal Omniscience. 33. The Certainty of the Eternal Omnipresence. 34. The Certainty of the Eternal Immortality. 35. The Certainty of the Eternal Incorruptibility. 36. The Certainty of the Eternal Condemnation. 37. The Certainty of the Eternal Punishment. 38. The Certainty of the Eternal Torment. 39. The Certainty of the Eternal Suffering. 40. The Certainty of the Eternal Grief. 41. The Certainty of the Eternal Shame. 42. The Certainty of the Eternal Contempt. 43. The Certainty of the Eternal Rejection. 44. The Certainty of the Eternal Exclusion. 45. The Certainty of the Eternal Separation. 46. The Certainty of the Eternal Distance. 47. The Certainty of the Eternal Estrangement. 48. The Certainty of the Eternal Alienation. 49. The Certainty of the Eternal Hostility. 50. The Certainty of the Eternal Enmity. 51. The Certainty of the Eternal Hatred. 52. The Certainty of the Eternal Wrath. 53. The Certainty of the Eternal Anger. 54. The Certainty of the Eternal Fury. 55. The Certainty of the Eternal Vengeance. 56. The Certainty of the Eternal Retribution. 57. The Certainty of the Eternal Reward. 58. The Certainty of the Eternal Praise. 59. The Certainty of the Eternal Honor. 60. The Certainty of the Eternal Glory. 61. The Certainty of the Eternal Fame. 62. The Certainty of the Eternal Reputation. 63. The Certainty of the Eternal Esteem. 64. The Certainty of the Eternal Respect. 65. The Certainty of the Eternal Reverence. 66. The Certainty of the Eternal Admiration. 67. The Certainty of the Eternal Wonder. 68. The Certainty of the Eternal Awe. 69. The Certainty of the Eternal Fear. 70. The Certainty of the Eternal Dread. 71. The Certainty of the Eternal Trembling. 72. The Certainty of the Eternal Shaking. 73. The Certainty of the Eternal Quaking. 74. The Certainty of the Eternal Shivering. 75. The Certainty of the Eternal Cold. 76. The Certainty of the Eternal Heat. 77. The Certainty of the Eternal Dryness. 78. The Certainty of the Eternal Wetness. 79. The Certainty of the Eternal Darkness. 80. The Certainty of the Eternal Light. 81. The Certainty of the Eternal Silence. 82. The Certainty of the Eternal Noise. 83. The Certainty of the Eternal Quietness. 84. The Certainty of the Eternal Motion. 85. The Certainty of the Eternal Stillness. 86. The Certainty of the Eternal Activity. 87. The Certainty of the Eternal Inactivity. 88. The Certainty of the Eternal Vigor. 89. The Certainty of the Eternal Weakness. 90. The Certainty of the Eternal Strength. 91. The Certainty of the Eternal Power. 92. The Certainty of the Eternal Impotence. 93. The Certainty of the Eternal Wisdom. 94. The Certainty of the Eternal Foolishness. 95. The Certainty of the Eternal Knowledge. 96. The Certainty of the Eternal Ignorance. 97. The Certainty of the Eternal Understanding. 98. The Certainty of the Eternal Misunderstanding. 99. The Certainty of the Eternal Truth. 100. The Certainty of the Eternal Falsehood. 101. The Certainty of the Eternal Goodness. 102. The Certainty of the Eternal Evilness. 103. The Certainty of the Eternal Righteousness. 104. The Certainty of the Eternal Unrighteousness. 105. The Certainty of the Eternal Holiness. 106. The Certainty of the Eternal Unholiness. 107. The Certainty of the Eternal Purity. 108. The Certainty of the Eternal Impurity. 109. The Certainty of the Eternal Cleanliness. 110. The Certainty of the Eternal Uncleanliness. 111. The Certainty of the Eternal Innocence. 112. The Certainty of the Eternal Guiltiness. 113. The Certainty of the Eternal Rightness. 114. The Certainty of the Eternal Wrongness. 115. The Certainty of the Eternal Justice. 116. The Certainty of the Eternal Injustice. 117. The Certainty of the Eternal Fairness. 118. The Certainty of the Eternal Unfairness. 119. The Certainty of the Eternal Kindness. 120. The Certainty of the Eternal Cruelty. 121. The Certainty of the Eternal Gentleness. 122. The Certainty of the Eternal Rudeness. 123. The Certainty of the Eternal Meekness. 124. The Certainty of the Eternal Fierceness. 125. The Certainty of the Eternal Mildness. 126. The Certainty of the Eternal Harshness. 127. The Certainty of the Eternal Sweetness. 128. The Certainty of the Eternal Bitterness. 129. The Certainty of the Eternal Pleasantness. 130. The Certainty of the Eternal Unpleasantness. 131. The Certainty of the Eternal Delight. 132. The Certainty of the Eternal Pain. 133. The Certainty of the Eternal Joy. 134. The Certainty of the Eternal Sorrow. 135. The Certainty of the Eternal Happiness. 136. The Certainty of the Eternal Unhappiness. 137. The Certainty of the Eternal Peace. 138. The Certainty of the Eternal War. 139. The Certainty of the Eternal Love. 140. The Certainty of the Eternal Hatred. 141. The Certainty of the Eternal Friendship. 142. The Certainty of the Eternal Enmity. 143. The Certainty of the Eternal Alliance. 144. The Certainty of the Eternal Hostility. 145. The Certainty of the Eternal Union. 146. The Certainty of the Eternal Separation. 147. The Certainty of the Eternal Fellowship. 148. The Certainty of the Eternal Isolation. 149. The Certainty of the Eternal Communion. 150. The Certainty of the Eternal Exclusion.

strong comforts for weak Christians

3. The Ordinances.

4. The Graces of the Spirit.

3. Use.

Thirdly, let me draw to a conclusion, with a word of Examination: Whether in the multitudes of our thoughts within us, we have any of these true comforts of God to delight our souls. There are very few persons, but think they have some foundation to build on for comfort; let us trie therefore whether it be a sandie or a solid one.

First Negatively, That is no true peace or comfort, that is maintained without war, and constant combating against the lusts and corruptions that remain in the soul. It is a peace of Satan's not of God's making, that entertains a league with *Amalek*, that with *Saul* saves *Agag* (some principal, profitable, or pleasing lust) alive. This is not unlike that peace *Sisera* had, when upon *Jael's* invitation he turned into her, and she having lull'd him asleep with her butter and milk, and good entertainment, came in softly to him, and smote the nail of the Tent into his temples, that he died immediately. Satan calls the soul, Turn in O Soul! to the commission of this sin, the embracing of that lust, which though at present it seems to smile, yet at last strikes a dart through the *Liver*, and wounds miserably, if not mortally, *Prov.* 7, 22, 23. In a word, peace and puritie, yea peace and war again sin are alwaies inseparable companions, where they are the fruits of Christ's purchase. I may say of true consolation as *David* saith of salvation, *Psal.* 119. 155. *It is far from the wicked, who seek me the flatterers of the flatterer.*

Secondly, That is no true comfort, which consists with a thing mis-called *Libertie* of conscience; yea, a wretched licence taken, not given of God; to think, speak, and act without rule, and without controule. I may say to such daring sinners, as the Prophet *Hosea* to Israel Chap. 9. 1. *Rejoice not for joy as other people, for you have gone a whoring from your God.* Assure your selves it is not a *Fixed Star*, but some *Blazing comet* or supposed comfort (portending ruine to the sou'e) that causes some to be so eccentricall, and irregular in their motions, that they see no need of being bounded, and kept within the compass of that roial Law, and Law of Liberte, *Jam.* 2. 8. 12.

Thirdly, That is no true comfort, that is ground on meer providential dispensations, or carnal hopes of outward peace, libertie and privileges

Life 3. Examina-
tion.

Exod. 17. ult.

Judges 4. 19,
19, 20, 21.

Vid. Rom. 8.
6, 13. *Psal.* 84.
8. *Jer.* 17. 15.

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privileges. As Solomon saith, *Eccles. 9. 1.* No man knowes love or hatred by all that is before him; so I may say, no man can ground joy or sorrow upon any thing that is before him, any providential proceedings whatsoever. Successes in worldly affairs, will constitute but a weak prop to sustain the joys of a rational creature.

Secondly Positively.

First, *True comfort is intimately joyed with an holy feare of sinning against God.* It is said of the primitive Christians, *Act. 9. 31.* Walking in the feare of the Lord, and in the Comforts of the holy Ghost, they were multiplied. They onely have solid substantiall comforts, that feare the Lord and his goodness, *Prov. 18. 14.* Happy is the man that feareth alway; But he that hardeneth his heart shall fall into mischief.

Secondly, *All true comfort hath it's foundation from the written word of God read, preached, or meditated on.* They are fancies and flashes rather than any sound comforts that arise from immediate pretended revelations. The Apostle tells us *Rom. 15. 4.* That therefore the Scriptures were written, that we through their comforts might have hope strongly intimating, that all *Scripture-lasse, hopes, are Comfort-lasse hopes.* Therefore David observs, *Psalms. 119. 105.* *Thy statutes have been my comfort, when I was in trouble.* As the wiseman that went to worship Christ, when they saw the Star that was to direct them, rejoyced with exceeding great joy, *Mat. 2. 10.* So a believing soule seeing the Star of God's word directing him to Christ for comfort, Oh! How does his heart leap within him?

Thirdly, *True comfort arises from some good degree of the testimony of a good Conscience.* 2 *Cor. 1. 12.* Our rejoicing is the testimony of our Conscience, &c. When good Hemaniah was sick unto death (as he thought) what does he plead as matter of comfort, *2 Kings. 20. 3.* *I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, &c.* Upon which the Lord sends him comfort to him by the hand of Isaiah the Prophet.

Fourthly, *True comfort arises from the saints' evidences for heaven.* When these are cleared up from the world by the Spirit of God, then the soule may rejoyce and be exceeding glad. So our Saviour bespeakes the LXX. *Disciples Luke. 10. 20.* *Rejoice not, in this rejoyce not, that the Spirits are subject unto you, but rather rejoyce, because your names are written in heaven.*

Fifthly, *Your joy and comfort is in the Lord Jesus for it's principall ground, and for it's continuance.* Phil. 3. 3. We are the circumcision,

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cumbelion, which worship God in the spirit, and rejoyce in Christ Jesus. Sol: Peter 1. 8. It is in Christ the Saluts are said to rejoyced with joy unspeakable, and full of Glory.

I conclude all with four words of Canons.

First. Expect not that your comforts should be constant without interruption: your sun may sometimes be eclipsed, and your hearts darkned.

Secondly. As you must not looke while here to have comforts without interruption as to God, So neither must you expect they should be without strong and violent oppositions as to Satan.

Thirdly, therefore, While you have a full tide of comforts, prepare for a spring-tide of sorrowes.

Fourthly and lastly, Remember that Divine consolations are not inconsistent with fatherly corrections. God may deale with you as wel like sons when he Corrects, as when he comforts you, Heb. 12. 7, 8. If ye endure Chastening God dealeth with you as with Sonnes. Consider these things, and the Lord give you understanding in them, and all things; Amen.

FINIS.



THE
GRAND QUAKER
PROVD A
Grosse Liar.



Eing lately * at *Dranfield* in this Countie, and 17th. April hearing that a book was come forth written 25. 1655. by *James Nayler*, in a way of opposition to the Ministers of the Gospel that appeared against him in a conference or dispute at *Chesterfield*. I had an earnest desire to see it, w^{ch} sight I procured, but had not time fully to peruse it, then (though but a Pamphlet) onely viewed it cursorily, as I sate at Table in a friends house; in w^{ch}

paper I found presently many palpable untruths, notorious deceits, & manifest wickednesses vented against my self, and others; and rejoiced in my heart (not simply at the man's folly and wickedness: no, that was cause of sorrow rather, but) that the Lord had suffer'd that wicked wretch so manifestly to discover to all the world the falseness of his Heart, Tongue, and Pen; which I hope will be warning to all into whose hands these papers shall come, to take heed how they give entertainment to such a desperate deceiver.

I fear that Pamphlet hath done some hurt to Gillie souls, who live at a great distance from this place; a Lie in print will sound like a truth, when it hath got an hundred miles off from the place where the occasion of its forgery was administered: But thus much I must needs say, viz. That they are simple creatures indeed that will be caught with such a lime-twig: to prevent whose further delusion, I shall wish them to consider that saying of *Solomon*; the latter clause wherof I shall endeavour to make good, *Prov. 18. 17. He that is first in his own cause seemeth just: but his neighbour searcheth him.*

The Grand Quaker prov'd a grosse Liar.

Mr. Im.
Bowne of
Asheover.

The greatest part of the reple to that paper (with some other material particulars) is made by a more worthie and reverend hand; all that I shall take notice of is that which seems more immediately to concern my self.

For the mis-relations of what concerns papers betwixt him and me, I know the printing of things fully will be a sufficient confutation of his falsehoods to all that are sober-minded, and competently intelligent: yet something I shall add for direction of the weaker sort, that even such may apprehend his lying vanities.

And here I shall first give a brief animadversion or two upon his preamble: He saith he was moved of the Lord to go to Chesterfield, &c.] Where I desire people to take notice what Lord it is he was moved by: he tells us he denies that Lord who gave forth that advice, *Psal. 2. 12.* See his own Relation in print, page the 7. at the end, where he hath these words, *And when he had ended his Letter, filled with such stiffe as before mention'd, he saies, It's the Lords advice to me: But (saith he peremptorily) that Lord I denie.* Now I leave it to all men to judge, whether Satan did not move this fellow to come to Chesterfield, and be not his Lord, even himself being witness; for either the true God, whose advice that was I gave him, must be his Lord, whom you see he plainly denies, or else the Divil is his Lord, there being no medium, all that are turned from Satan being converted to God, *Act. 26. 18.*

Secondly he saith, This Lord, after he had waited on him a while, instead of bidding him go out valiantly to reprove the sins of swearing and blaspheming (which he saith he heard) which would have been the voice of the true and ever-living God, moved him to write to him that is called their Teacher; being shewed (*forsooth in a revelation*) that he must lay the thing upon him, being the cause why the people, &c.]

Who would have desired a stronger confirmation of the former Truth, viz. That Satan had an hand in this man's acting at this time? that Oracle herein advised like himself, as we say *ex pede Herculem*, so I may say *ex pulmone Daemonem*, you may know the Divil by his language, as well as by his looks, and by his foot.

His Lord bids him lay the thing upon me. *What thing?* he tells you just before viz the peoples Whooting, Yelling, Swearing, (and Blaspheming as he saith afterwards *) About a Bull-baiting

In his first
Letter.

Now lay but these considerations together. 1. That I never had notice of any intended Bull-baiting since I came to this Town.

2. That

2. That I was then (that very day he speaks of) some miles off, at a better exercise * 3. That I had then been Minister here scarce three quarters of a year; And so could hardly have had opportunity to Preach downe every sin in so short a space. 4. That it hath been my constant indeavour (as hundreds can witnesse) to declare against all wickednesses publicly, and in private too: I say, doe but lay these things together, and judge what *Lord* it was that set him on that businesse, of laying their sins (in case they did sin) on my back, Is not the Devil, & *Satan*, The accuser of the Brethren? *Rev. 12. 10.* And is it not his worke, by his tools and instruments, to lay things to the charge of Gods servants, which are none of their crimes? Would God (who is truth it selfe) have bid this deceiver lay a sin to my charge which I knew not of? Farr be it from any sober Christian to judge, the righteous God can move to nothing but what is (as himselfe) exactly righteous.

* A Lecture as
Trinitie
Chappel.

By this time I hope dear Christians (into whose hands this Reply shall come) you begin to judge what temper this adversary is of, whose shop and anvil *James Nayler* works at every day, and where he forges his red hot designs (under those Master-Vulcans the Jesuites) against the faithfull Ministers, and standing Ministry of the Gospel.

Whereupon (saith he) I writ as followeth] His Letter (tis true) which he wrote to me is Printed *Verbatim*, saving that he hath helped lame-Giles (Calvert) with some Comma's, and these material ones, which are not in the paper he sent to me. I shall therefore faithfully write it out (and I hope the printer will carefully print it) of my copie which I keep by me, to a letter, and to a dash or comma; supposing that some may see this booke, that would not judge his lying pamphlet worth perusing.

Subscribed for John Billingsley who is called the teacher at this Town of Chesterfield.

TO the who calls thy selfe a Minister of Jesus Christ, and pretends to be called to this Town of *Chesterfield*, this people to teach, but this day is the fruits of thy ministry manifest in the open streets, a multitude gathered to sport themselves in setting one of the creatures of God against another, to torment; And thy people thou teachest

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Houtring Yelling Swearing Curfing and Blafpheming the dread-
full name of God, Is this thy Ministry and these thy Brethren with
whom thou joynes to worship the living God O how dare you take
his name into your mouthes, did ever any Minister of Christ lead a
people thus, or owned such a people to maintain them; O shame
that ever you should own the name of Christians those that never heard
of the name of Christ shall rise up in judgment against you, Is this the
voice which this day is heard in your streetes or are these the people,
that God accepts when you pray, nay your prayers is abomination
to God and you never knew him that lives in these things, or joynes
with them, didst thou love God, thou could not suffer these things
and be silent. O thou man-pleaser I declare to thee this day, in
the presence of the Lord, that God hath a controversie with thee, and
the rest of thy generation, who hath suffered these wickednesse to lie
upon his people so that he cannot be reconciled to them, nor they
know him because of their sins, and you daube them, and call's them
Christians and thus they perish under you for want of the knowledge
of God, and yet you crie peace, and tells them they cannot be free
from sin, nor know God, as the children of God have ever done and
thus you strengthen the hands of the wicked, so that none turns from
his wickednesse, but God is arisen to cut you off and to deliver his
people out of your mouthes, upon whom you have made a pray and
wo unto you, it had been good for you that you had not been born,
And in that day thou shalt witnesse that this is the Word of the
Lord.

Called James Nayler.

*written by one that seeks
the good of souls*

For this writing (he saith) complaint was made at a meeting of
Justices, and much means was used to raise persecution, &c.] Who
they were that complained is more then I know of; for I knew not
that such a paper was in *verum natura*, till I was sent for one Even-
ing to the Justices, not long before the time I had thought to go to
bed, where this scurrilous paper was given into my hand, which be-
fore I knew not of; and for persecution, the man surely dreams of
that; how should I persecute him for that which I knew not? But
the wicked flies * when none pursues, Pro. 28. 1.

That I said he did deserve to be hanged for that paper writing, I do
acknowledg; but herein he lies: 1. He saith, I said it *oftentimes*.

2. Before

* Nayler
was not to
be found
when (as it
seems) the
Justices
sent for
him,

2. Before many hundreds of people ; whereas 1. If I said so twice, one of those times was but a reduplication of the same speech, which cannot be called a distinct saying so. And 2^d I said it not before fourtie persons, I dare say there were not twentie in the chamber that night : onely he will say, I confest it again when he charged me with it in publick before many hundreds ; to which I say as before, it do's not thence follow that I did twice or thrice with him hang'd (which he would insinuate) but onely that I did acknowledg that I had said so once, viz. in the chamber before about ten persons. Before I leav which, I add, 1. Observe what improvement this fellow makes of this failing (which I willingly grant might be so in some respect, as because I said it in passion, (I tear) and before men in Authoritie, especially before the Lord who sees in secret. How often does he mention this in writing, and in the publick Congregation, &c. ? 2. I did not say I did desire he should be hang'd, but onely that he deserved it, and if hee did not I was mistaken. I am sure the Lord saith, Liars and railers, and despisers of Gods messengers deserve a far greater punishment ; and therefore I did but argue *à mai'ori ad minus*. If that Letter be not as full of lies as it can well be stuffed, let me be branded with a black coale for ever.

He goes on, *But not prevailing at that time, another plot was laid, under pretence of a dispute, &c.* Here I shall desire notice may be taken 1. How this mans conscience terrifies him within, surely this lightning argues a thunder some where. Hee's still afraid of a plot. Alas ! all our plot was to win him and others over to the truth that were gone astray, and to confirm those that were not shaken. God is our witnesse, and our conscience, that we had no other designe. 2. Take notice how he contradicts himself ; he saith, in his relation of passages, that he came to the Town with joy, willing for the tender plants sakes to lay down his life and all that God might be honored ; yet here all his fear is, that there is a plot against him ; and least hee should have been taken hold of by the Law (as he confesseth himself) he would not, when desired, come into the Church, till he was assured by the Major, and our selves, that no hurt was intended against him. How these things are consistent I cannot apprehend : this man pretends he is fearlesse, and yet shakes like a leaf to come and venture himself for the truth (as he calls it). I am sure Paul was not of his temper, read *Acts* 20. about the 23, and 24 verses, &c. yea, 'tis worth observing, that such was the pretended zeal of these Quakers against our Ministrie, that the spirit (as they said) moved them

The grand Quaker prov'd a glosse Lie.

them to speak during our Sermons and publick worship: but when the Law came forth against that, they could stay till the Sermon was ended, and the blessing pronounced; witnesse in our Church at severall times, Quakers staid till I had ended my Sermon, and then their zeal could not be quenched, but utter their minde they must, though never so beastly and uncivilly; as *John Frith* of our Town confuted one of my Sermons (as 'tis reported one did *Bellarmino*) *Billing* say *shou* lieft.

Nay now these Quakers (since the Lord Protector's proclamation came forth) can be as quiet as lambs, and never came any one of them since that, into our Church, to disturb us; though before they ranted and raved like Wolves, and Tiggers to the best of their capacity, so that we may see their feare is taught by the precepts of man, though they they could afforde to owne no governour, but the light within them.

Well a plot you have heard *James* talke much of, pray what was it? *A letter was sent, Challenging a meeting in the Steeple-houfe at Chestersfield, &c.* What then it seemes nothing lesse would serve but a Duel? I wonder who first sent the Glove, if it were a Challenge, 'twas on their side, some whereof boasted, that *James Nayler* would Dispute with any, or all the Ministers in the Countie: which with severall circumstances, moved the Reverend Author of the * other part of the Answer, to yeild to a conference, and to send the mention'd questions to him, though with my Name subscribed, because I dwelt in the Town, & was judged fittest to receive the answer. Here I see nothing for me to meddle with more, till he come to mention my answer to his forementioned letter, which he saith is full of rage, challenginges, and darings: &c. he is a notable fellow at *retaling* I see, I shall give you therefore my letter by *whole-sale*, for he hath parcel'd it out to, the best advantage he could to his trade of *Quaking*. Thus therefore was my answer, word for word.

James Nayler!

Though I have not much time to spend so unprofitably as in conferring with thee and those of thy Antichristian way, I should be forced unto; Yet these few lines I thought good to send to thee, in answer to that scurrilous and malicious paper, which I have lately received from thee, desiring the Lord of heaven and earth to give thee a true sight of thy wickednesse therein made manifest, and to cause thy soule to bleed and mourne under the burden of it, and that thou might

* Except that one Lords day a woman came in (as I heard) when I was absent, and made some little disturbance in the Afternoon.

* Called a defence of the Scripture, and of the holy Spirit of God speaking in them, &c.

run to God in and through Jesus Christ, for the pardon of it, and all thy errors, heresies, and workes of the flesh, which have been manifest to have been in thee, to the great dishonour of the Almighty, seduction of many poore wel-meaning simple foules, who by thy good words and fair speeches have been drawn away from the profession and practise of the truth, which is according to godlinesse.

First, to let passe the title thou givest me; as, *calling my selfe a Minister of Jesus Christ, and pretending to be called to Teach this people of Chesterfield*; seeming to include thy apprehensions to be on the contrary, which I challenge thee to make good; if thou dare positively assert it. Thou tellest me that the day wherein thou wrotest thy letter, was the fruits of my ministry seen in the open streets, A multitude, &c. To which I may justly reply, herein thou shewest thy selfe to be of thy Father the Devil, for his worke thou doest, he was a liar and a murderer from the beginning, and this lesson thou hast learned of him, who is therefore called *Satan*, the accuser of the Brethren. If there were a Bull baited that day in the Town (as it seemes there was) I prethee how is this the fruit of my Ministry? I was so farr from approving it, or giving consent to it, that I never heard word or syllable concerning it, and was out of the Town some miles at that very time of which thou speakest. But to add no more of that at present, I advise thee, before thou proceed any farther to asperse me, to prove how it is evident to any understanding, that the action that thou mentionest was the fruit of my ministry: Thou, and others of thy company, have bin teaching after your mad fashion more then once at *John Erth*, and in the *streetes*, yea at the *Market-crosse*; yet notwithstanding this your ministry, and that in pretence more inward, spiritual, powerfull and piercing then mine, or any of my Brethrens; this was done as you confesse: I demaunde therefore, why it is rather the fruit of my ministry, then your owne?

Secondly, thou proceedest most notoriously to lye, and slander, saying, that *I teach my people houting yelling swearing cursing and Blaspheming, the dreadfull Name of God*; and having set up this shadow, thou fallest to fight manfully with it in the following words, *Is this thy ministry and these thy Brethren &c?*

To give answer to which thy prodigious lye, and horrible slander, were altogether unnecessary, were it not to demonstrate thy wickednesse to the whole world, that thy folly and devilish rashnesse may be made manifest unto all men. I charge thee therefore in the Name of the Lord Jesus Christ, who shall judge thee and me at the last day; that thou

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thou either prove this thy charge, which thou with thy name subscribed hast brought forth and exhibited against me, (which I am sure thou with all the Devils in hell to assist thee, canst not performe) or else to retract this thy most horrid and notorious slander, and shew thy sincere and unfeigned sorrow for it and repentance from it.

Oh I wonder at the patience of God, that when thou tookest thy pen into thy wretched hand, he did not cause it to wither up, nay thine heart to tremble, and thy knees to smite one against another, and make thee a spectacle, of his avenging power before his Saints, and before the world? but if thou repent not, but harden thine heart in this thy wickednesse, the Lord Jesus will shortly come in flaming fire, with the Angels of his power, to take vengeance on thee.

Thou proceedest, *And these thy Brethren with whom thou owest to worship the living God, how dare you take his Name into your mouthes, &c*

To which I briefly answer. First, I do not know who they were, whether good or bad, (as I have hinted) that were at that exercise thou mentionest, whom thou wouldst do well, rationally to convince, that it is a sin to bait a Bull, before thou exclaime against them for it. Sure I am, thine and thy fellows baiting the Ministers of Jesus Christ, and making hubbubs in the markets, disturbing the peace of the Common weale, is as bad, yea far worse. I durst undertake to prove, that your calling the Ministers of Christ conjurers, witches, Devils, and such like, is far worse then a Bull-baiting, or a Beare-baiting either.

But secondly, May I not joyne with the congregation, upon Supposition some (nay the most of them) be wicked, to worship the true and living God? Did not Jesus Christ preach to mixt multitudes? Search the Scriptures. Did he not eat and drink with Publicans and sinners? yet thou art angry with me for owning this people. I pray thee why did thy Brother Quaker in *Ashover*, tell all the mixt multitude, ye are all the people of God? And must not I preach to these, that by the power of Christ, working with my ministry, they may become the people of the Lord? Tell me the meaning of that scripture Heb. 10. 25. Not forsaking the assembling of your selves together, in the greek it is *ἡ συνάγωγη* such a mixt multitude as was accustomed to meet in the Jewish Synagogues &c.

Were the rest of thy matter worth answering, it should have received it; but thou deservest not so much respect from me or any else, till thou learne more civility, and common honesty, then that letter is guilty of: there's a bundle of lies at the bottome; as, that I am silent when they

they swear &c. that I cry peace, &c. which when thou provest I will answer; in the mean time thou sayest I do, and I say, I do not. The Congregation must be Judge. Nay I referre my selfe to the Searcher of hearts, who will passe a righteous sentence concerning me, though mans Judgment be so sharp and severe against me.

After all this, thou yoakest two heterogeneous matters together in one sentence, viz. a truth, and a lye. Thou saist, I tel my people *they cannot see from far*, which I owne: understanding it of a perfect freedom from the very being of corruption in them, while they are on this side the State of Glory in Heaven: this is truth, as I undertake largely to prove from the Scriptures; if thou shouldst contradict it; but the lye which thou couplest with this truth, is that I tell them *they cannot know God*; whereas this congregation will witness against thee, that I have bin in many Sermons endeavoring to convince them of their natural Ignorance and blindness, and shewing them the way of knowledge and good understanding.

Towards the close thou hast this passage, *for God is risen up* &c. off &c. To which I might answer, so long as you have dreamed a long time, and have presumptuously perfix'd the very years and terms of moneths we were to continue in this office of the ministry: but Gods faithfull promise hath prevailed (and I am certaine will prevail) against all your blind passionate enthusiastick prophecies, which for mine owne part I no more regard, then the chattering of a Pile on the house top, or the barking of an idle Cur at his masters doore.

Thou Concludest; *And in that day thou shalt misse, that this is the word of the Lord*. I beleve then in this, that if ever while I live, the Lord Jesus do evacuate his promise, of being with his Ministers to the end of the world: I shall then witness that he was a deceiver, and that thou hast a more sure word of Promise for our times than we have for our preservation. But Oh thou Shamelesse man! beech thee, how ever thou rail at, & revile at his poore messengers, who look for no better entertainment from thee, and the rest of the world, then our Lord himselfe; Yet fly not in the face of our blessed Redeemer; accuse not him as unfaithfull, who hath power to crush thee in peace with the greatest ease in the smallest moment.

Thus I have endeavor'd, without any passion (so far as the Lord hath enabled me) to lay open thine aleurons and impostumated papers, which I saie is but a molehill to that mountain of wickedness that is heap'd up in thine heart. Oh that the Lord would discover all thy filthinesse to thee, and enable thee to ditch it; And Oh I charge thee

The grand Quaker proof a grosse Liar.

Knows the same least to be angry and thou perch to be any; and know that this is the Lords offer as thou though conveyed by a poore messenger in an earthen vessel, who should heartily rejoice at thy conversion.
Chessterfield Dec. 25m *Thine ever true friend* *John Bellingham*
at 14 1/2

Now how *James Nayler* hath falsified in the scraps of this "letter" he hath printed, I leave to all competently intelligent persons to judge, yet that the meanest capacity may understand his wickedness, I shall a little particularize on his relation in print.

First, *He saith that Delors is full of rage, challenge, and darlings &c.* This is a wonder thin to me why his printed paper, in stead of the many impertinent vagaries, queries and lies that are in it, is not filled with some demonstrations of this my rage, &c: but all that he does in that particular, you will see afterward in a nother letter of his to me, in answer to this, which he makes no mention of in this his pamphlet.

Secondly, *How* *famely* does he relate that passage, wherein I say, *his* and *his* fellows beating the ministers of Jesus Christ, and making hubbubs in the markets, disturbing the Peace of the Common wealth, is as bad, yea far worse: instead whereof he relates thus, *I but our speaking in the markets, disturbing the peace, &c.* *then* *in* *the* *Bull* *or* *Blaspheming*

Note here, first he mentions not my passage relating to the Ministers, which indeed was the Principall foundation of his comparison. Secondly, instead of *making* *hubbubs* *in* *the* *markets*, he puts in *speaking in the markets*. Thirdly, his meaning (I believe) is, that I should by this passage be represented as one that looks on their fore-mentioned evils, as worse then the peoples unwill carriage he speaks of as swearing, cursing, and blasphemings: whereas I only say, they are worse then the beating of a Bull, whereof swearing &c are no necessary adjuncts; nor do I plead in the least measure for Bull-baiting simply (as he would suggest) but comparatively.

Thirdly, he saith, *He fired the Lord of heaven and earth to give him a true sight of his wickedness, manifest* *(in* *that* *he* *wrote* *to* *me* *against* *the* *blaspheming* *)* *and* *his* *God* *would* *cast* *his* *Soule* *to* *bleed* *&c.* Compare this with what I wrote, and see whether this *James Nayler* be not a malicious Liar. My request to the Lord for him in the beginning of my letter, is, that the Lord would give him a true sight of his wickedness, made manifest in his scurrilous and malicious paper; and he saith

(in

(In a parenthesis, to save the lyt if he could) that it was his writing to me against the Bul-baiting, that I looked on as his wickedness, and desired the Lord to give him a true sight of; so that as he diminished from what I said a little before, now he adds an invention of his owne, to render me odious, if he could, in the sight of the world. 'Tis evident by my letter, that I find not the least fault with him for writing to me against the Bul-baiting, or their miscarriages at it; but onely with his lyes and malicious accusations of me, as being guilty of their sin, and such like: I conclude therefore, a *Subtil Quaker* and a *strictly-ing Liar* are *termini convertibiles*, convertible propositions.

Fourthly, He saith, I strongly pleaded for the sinning the people in this practise. What practise? sure his meaning is, Bul-baiting, with those sins, which if I may beleave him, were the concomitants of it, viz. swearing, lying &c. Now a more audacious liar I am perswaded never spake with tongue, nor handled pen; then this *Naylor* is; I can hardly forbear scourging him with *scorpions*; for I am very suspicious that he sins maliciously, being condemned of his owne conscience; yet I will rather use *cords*, which it may be may serve well enough (being knotted with sound truth, both to *flow* him and *draw* others. I say therefore, as there any argument either strong or weak produced in my paper, to maintaine such a practise as hath bin mentioned? all that ever I say, looking towards an approbation of the act of Bul-baiting singly & precisely considered, without the sin, that usually attend it, is but this, that he should have done well to convince them that it is a sin to bait a Bull, before he exclaimed against them for it and giving his and other Quakers sin the preheminnce above it, on supposition it were a sin: I neither say it is a sin, nor it is not, in that Paper; for ought I yet see it is no more a sin then many recreations; the abuse whereof marries and spoiles them to the persons that engage in them. But I stand not now to plead either way, nor did (as you see) in my forecited letter. Secondly he intimates that I *invite* them in his practise before mentioned, *pleading for my so doing*, *Christ eating with Publicans and sinners*. What more false can be imagined? I plead that only for my joyning with them in the congregation, to pray with them; and preach to them. But I perceive a staring hole, which I will stop up if I can; that he may not get out at so. His invasion (for he is a cunning instrument of Satan) is likely to be; that his meaning is that I pleaded *Christ eating &c.* to warrant my assembling with them in the worship of God (which I confesse) to which I say, look up his printed paper, and there's not a word or syllable tending that way;

* See more
afterward of
this matter
in my and
swer to ad
nother let-
ter of his.

The second Quaker question answered

nor any dishonouring particular of the thing, from another, but that his words principally, strongly plead for the *morning* of people in their *practices*; pleading that *Christ* sat with *Ruthians* and *Stonies*. Here is no intension of any purpose to which I plead this, but only the owning the people in the practice of Bull-baiting & swearing, &c. Now though I have put on his two words to that reply, yet I would not have such a vain conclusion, on such a *flimsy* one as this fellow must have, if ever he read this paper, for all the world; I might add, that who ever reads a little farther in his pamphlet, may see I do him no wrong; for he saith of me, *having owned them and pleaded for them (in their practices) and his words, and raised against me; and so that this is evident, that he would persuade the world that I own them in swearing, lying &c.*

For his inference, (*And now all may see, if this man matters what he saith, &c.*) I suppose I need not speak to it, I have so weakened his premises, that his conclusion cannot stand. But I will aske the Reader this quest. Whether he think from his heart, that *Sam. Naylor* does make any conscience what he saith? That he does not, I shall give evidence farther. In that he saith, *that I say when any is moved to declare against these vanities in markets or high places, it is worse then a Bull or Bear baiting.* Now what quick sighted Lynceus can show me when or where I wrote such a word as might tend to the upholding of this Babel of *Naylor's* brain? here is a dichotomy of lies (at least) in these two lines; for as I never said nor thought this for any man to declare against vanity & sin openly, is a breaking the peace. I never said that this is worse then Bull or Bear-baiting, what I said was worse, you have seen in my letter. In that the *saith* I have spoken to the *Magistrates*, that *may be* suffered to exhort the people in the high place against any such practices but calls a disturbance of their worship, &c. This is allie with a witness: Do I not my self from Sabbath to Sabbath come into the Church (which he foolishly calls the high place) with the *Magistrates* consent, to declare against all sin? the Congregation knows I do, where then is the probability that I should speak to the *Magistrate* to hinder what is mine owne constant practice? that none (*saith he*) may be suffered to exhort the people &c. But I will a little venture to guess his meaning, *viz.* that I have spoken to the *Magistrates*, that no Quaker shall come to do this, &c. which is as false as the other, for I never knew any Quaker that came to our assembly to speak against Bull-baiting, &c. But their usual speech was, to bid people look to the light within them, to tell them that I was a deceiver, an antichrist, a blind guide, &c. &c. I never desired any *Magistrate*

to do more then to suppress such vile speakers as these are, that our Congregation might not be disturbed by them.

He hath almost spit all his venom now against me, and so turnes to the people, *Wishing them to take heed how they oppose themselves against what the Lord is casting down, &c.* and saith, *it is for their sakes that we are so plainly laid open, &c.* But by this time I hope all that feare the Lord, see who it is they ought to take heed of *viz.* these *Naylers Foxes, &c.* who tie taile to taile, with fire-brands in the midst, are sent abroad by enraged Jesuites with these flames into the standing Corne of the Israel of God, if possible to hinder the Lords fruitfull harvest in this Nation.

To this letter of mine James Nayler sent a reply, as followeth.

FRIEND, Another paper I have received from thee, before I could send thee answer to the first; Thou drivest furiously in thy blind zeale, and hast to lay open thy folly; but it can be no other, for the day of revelation is come, and the rage of the wicked shall praise God. In thy paper there is many great swelling words, and challenges wherein thou shewest a lofty spirit seated in thee, but downe thou must come to be judged by thy fruits, and not by thy high lookes; for that is Christs rule of judgment, and therefore a few of thy fruits I shall lay open in answere to thy paper, and returne them to thee, that if thou be not willfully blind, thou may stop thy mouth for ever boasting of thy ministry. The first challenge thou makest is concerning thy call to be a Minister of Christ (and first thou sayest to passe it by) & then challegest me if I dare to make good the contrary; here is thy double tongue manifest to all, and to thy challenge I answer, If the hireling be the shepheard, or he that is called of men master, that beares rule by his meaneer, laies heavy burthens on the people, teaches for the fleece, and takes it by force (as thou doest) taking hire of them for whom thou doest no worke, running from one personage to another for greater meanes; living in pride & idlenesse, on the sweat of other mens brows, seated in a sumptuous Building, performing a worship in the Idols Temple after such a manner as Christ never commanded, nor his ministers never practised, I say if these fruits prove a Ministry of Christ then thou mayst boast of thy ministry; but I finding Christ, and his Ministers, ever denied such, to be called of God and beare witness against them, and by the same spirit the deny, in whome these and many other fruits of the false prophets are found, notwithstanding thy great swelling

* Here was
Nation first
and then
blotted out
and God
put in,
&c.

ling words. Another thing thou challengest me with, to prove the Bull baiting amongst thy people to be the fruits of thy ministry, and saies, why is it rather the fruits of thine, then our owne ministry? Oh thou shameless sot, dost thou owne them for thy people to preach and pray and communicat, take their hire to maintain thee, and call them Brethren, sprinkle their infants by their faith, and joyne with them in thy whole worship, and now would cleare thy selfe, and cast the fault on us, because some of us have born witness against such things in the open streete, & some have come from under thy teaching, & owned the truth, which all have denied such vanities, neither do we owne any but who comes out of such practices, nor did ever any Minister of Christ owne any, to maintaine them, or joyne with them, who lived in such things as thou doest, who hast received thy gain from them, & calst them thy flock & thou their Minister, & yet hast not convinced them that setting one creature of God against another to make themselves sport, is a sin, but saies that I should first convince them that tis a sin to bait a Bull before I exclaime against it, here let all see thy ministry, and what thou hast taken so much hire for when thy people are yet unconvinced of such grosse sin, as many that never heard of Christ would be ashamed of, contrary to nature & the law of * God, & when any accented to convince them of these evils, you cause them to be hauled out and sent to pill on, as many are at this day, and now let any honest heart judge, if it be not the fruits of thy ministry when the people are taught no better, nor convinced of the evill, & out of thy owne mouth be thou judged, and I cleared, that I have not wronged thee, as it is evident to all who have understanding, and thou that calls it a hubbub and breaking the peace to witness against sin in the markets for no other I make and saies Its farre worse then a Bull-baiting, hast shewed thy generation, who ever was enemies to such as reproved sin in the gate, which the messenger of God ever did, but thou had rather see a Bull or Beare baiting, then see sin cried downe in the streete, and here thy profession is seene, and whose workes thou lovest, and thou saist we have been oftener then once Teaching on our mad fashion at *John Pribs*; I answer the teachings of Christ and his messengers, ever was madnesse to the world, but who ever owne us or our teachings denies such practices as are brought forth by thee; And are convinced of sin and dare not pleade for it to have abiding in them whilst they live, as thou doest, but beleevd freedome and witnessed it, which thou deniest, and for thy saying that I said thou teachest thy people houting Yelling & to forth I answer my words thou hast wronged to a nother

sence

seest then I intended, for the sence of my words is, the people thou
teachest was so doing, and not that thou teachest them so to do, as all
that reads my paper may plainly see, for they are thy people thou
teachest and joyne with in their worship and thy pretence of Christ
preaching to the mixt multitude & thy saying the Hebrews was such a
mixt multitude, as was accustomed to meet in the Jewish Synagogues
will not cover thee nor them in these practises, for all who knew what
it is to be gathered out of the world into the Church of Christ, will
judge thee and see thy resting scripture to thy one ends, and not in
truth and plainnesse, for the Hebrewes was gathered out of the mixt
multitudes and Jewish Synagogues and come to the Church of the first
born, & to the spirits of just men made perfect & to God the judge of all,
& neither the Apostles nor any of the Churches owned such practises
nor joyne with them, which the least child of God would be ashamed
to plead for and because I say that thy generation teaches that none
can know God as the children of God have ever done? thou accusest
me for lying, but let all that know your teaching judge, if you deny
not Revelations now in these dayes which was the way that ever God
was knowen, or can be knowen and here the lyer is manifest, and thou
callest Christ your blessed Redeemer and yet saies you can never be free
from the very being of sin & corruption in you, and heare your faith is
manifest of what sort it is that pleads for a being of that in you which
separates from God in whom dwells no sin & thou boasts much of
the promise you have of Christ for upholding your ministry, but your
running to the powers of the earth, crying to the Magistrates for a law
to uphold your maintenance and Ministry, against such as use no
weapons against you but spirituall, this shewes your faith and where
it stands and for the lyes filthiness and workes of the flesh thou telst on,
they are thy owne and to thee I returne them againe into thy bottle
from whence the came, and thy prayers I deny, which out of that foun-
taine comes, which to the Lord are abomination.

James Nayler.

Subscribed, For John Billingsley.

This letter James Nayler hath cause to thank me for printing, for
I have gotten it good cloathes on the back which it wanted before
many words being false spelled so that it was hard to make sense of

but

The great Quaker prov'd a groffe Liar

but I have represented it truly as it was written to me: To which I speedily penned an answer, intending to send it him; but was advised not to send it till after wards, so that it hath lien still by me till now; & if it be not too tedious, I could desire christians would read it, that they may see yet more of this Deceivers temper, take it therefore in its native dresse, as it was to have bin sent to him.

For James Naylor this
James

I shall not contend with thee for the last word, and therefore if thou write to me any more after this, it unlesse it be of some very materiall businesse, I shall not send thee any answer at all; for how ever thou speakest it with confidence more, then enough? yet I am none of these that love contentions, unlesse for the maintenance of the faith once delivered to the Saints, Jude 3. Only these few lines I send in way of rejoinder to thy reply, thus thou beginnest, (having intimated thy recet of mine, thou dwellest seriously in thy blind scale, and hepest to lay open thy folly &c. By which furious blind scale charged on me, I know not what thou meanest, nor it may be thou thy selfe, the scale which appeares shewes it selfe to be according to knowledge.

Thou saist that in mine to thee is many great swelling words and challenges, wherein I shew a lofty spirit seated in me, I answer, Judging it a commodity you Quakers sell very cheap, and I shall not raise the market price, let it go as it doth for me, only remember our Saviours word *Math. 7. 1, 2.*

A few of my fruites (thou saist) thou wilt lay open, that if I be not willfully blind, I may stop my mouth for ever boasting, &c. When didst thou heare me boast of my ministry? which if I had done, I have a better distinction to helpe me out, then thy rotten evasion, which I shall come to examine by and by, for had I boasted of my ministry, it should not have bin in relation to my empty selfe, but to him that employed me in his glorious worke; and thus thou shalt find blessed Paul boasting *Rom. 11. 13. 1 Cor. 15. 10.*

By and by thou findest a shrewd fault in my paper, where I speake of omitting the titles thou givest me, that I say, *so passe it by* and yet challenge thee to prove me not called, if thou do assert so, wherein (saist thou) is my double tongue manifest to all? tis a wonder thou didst not say here a lye (thy usually dialect in our disputes, but sure thou dost not know (but by experience in thy selfe, which sometimes is divided from expression) what a double tongue is, or else thou couldest not be

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The grand Quaker prov'd a grosse Liar.

so grosse as to charge me with it, on the account thou mentionest. For do I not in my letter let passe the title, challenging thee only, before I prove my selfe to be what thou might seeme to deny me, to say positively that it is thy meaning that I am not *such*, and so called, &c. Oh the prejudice of an ignorant or proud spirit! that must be carping and finding fault, though but upon his owne fancy and imagination.

Now to my challenge thou answerest by an hypotheticall enumeration of particulars. None of which I will omit in my reply to thee.

First, Thou saist, *if the hireling be the shepherd*] A. I will not instead of an answer, bid thee prove this & the rest of thy suppositions true as to my selfe, but I will look on them as if positively asserted concerning me. I say therefore, First if by *hireling* thou meanest only such an one as Jesus Christ hath *hired* to labour in his vineyard, I owne the title, and rejoyce in it, I had rather be his *hireling*, in the end of the day to receive the penny, then be my owne *free-man*, to stand idle in the market all the day (as some of you Quakers do, and *naked* too witnesse *Carlisle* and *Kendall*.) Secondly, or if thou meanest a labourer whome this people of *Chesterfeild* have generally chosen, and consented unto, for to preach the Gospel, promising me some competent outward subsistence, so long as I continue faithfull in that Work among them; In this sence I owne the title also, and have Christ, and the Apostles words to warrant me. The labourer is worthy of his hire. But Thirdly, if thou meanest such an *hireling*, as careth more for his reward in this life, then for the wages of eternall life, freely promised by Jesus Christ; that is more sollicitous concerning his outward wages, or temporall reward, then the spirituall and holy work he is set about, in this sence, I deny that I am an *hireling*. And according to our Saviours description of an *hireling* *John* 10. 12. so I deny my selfe to be one, for though thy selfe, and other Wolves and Foxes, do come into my flock, yet thou seest, I do not relinquish my station, and I trust through the strength of Christ shall never do, unlesse from others, not mine owne inclination, necessitated thereunto. So that if thou please to call me an *hireling*, yet I am not such an one as is inconsistent with being a shepherd, under that great shepherd of the flock, the Lord Jesus Christ.

Secondly thou ad'st, *or he that is called of men Master*] For this particular, thou mightest have bin satisfied in our late discourse, had'st thou not bin willfull, all that our Saviour Christ speaks against, is

Luk. 10. 7.
1 Tim. 5. 18.

The grand Quaker prov'd a grosse Liar.

the ambitious affectation and vain-glory us prosecution of such titles, as the *Pharisees* were desirous of, I never contended with any to be called Master in my life, nor do I desire ambitiously to seek to be honoured by any man, under that or any other title whatsoever; yet I add, it is not unlawfull for any man to call me, or any other Minister of Christ, by the name of Master, as will be proved to thee yet farther, in due time, if the Lord will.

Thirdly, *That beares rule by his meanes*] this sentence I suppose thou borrowest (for I will not call it *stealing*, as some of you do in us) from *Jer. 5. 31.* & the *Priests* beare rule by their meanes, where by *Priests* some understand *Princes*; and so the sence is, the false Prophets did confirme the corrupt *Princes* in their oppressions. Others understand it (as 'tis translated) of *Priests*, and so the meaning is, there is a combination betweene the *Priests* and the false Prophets, and these by their false propheties confirme and support the *Priests* in their ambitious courses. Now how impertinently this is brought in here, see and be ashamed; for we our selves in your apprehensions are the *Priests*. Who then I pray thee are the prophets, by whose meanes we beare rule? (you see what excellent expositions of scripture these Quakers would make?) But so far as I can judge, thou thoughtest that by *meanes* had bin understood, *wealth, incomes, Tythes* &c. Whereas it's farre otherwise, they beare rule after the direction or guidance of the false Prophets. But understand it as thou wilt? What rule do I beare by my meanes? Do I beare any other rule then what is approved of in the *New Testament*, under those expressions; the *Elders* that rule well, *1 Tim. 5. 17.* Obey them that have the rule over you, *Heb. 13. 17.* But I feare thou art an enemy to the Gospel it selfe, and therefore much more to the despised Ministers of it, and that power which Christ hath committed to them, for the edification of his Church.

Fourthly, *Layes heavy burdens on the people.*] *A.* If I lay no burdens on them but what I my selfe am willing to lift, not with my little finger, but my shoulder also (provided it be a burden that comes within my capacity, as a *rule* in the Church of Christ) I hope you will not hence conclude me a Pharisaicall person. But indeed we lay on the people those *burdens* (to carnall hearts) and no other, which Christ, the Prophets, and Apostles laid on them before us; we lay on them the sweete burdens of prayer, repentance, faith in Christ, sorrow for sin, crucifying of lusts &c. which, for ought I understand, you are but little acquainted with. Other *burdens* I know none that I lay on the people: The paying of Tythes (if it be a *burthen* to any) is laid on them by

God, and by the Magistrates (not by me) and 'tis light enough in this place, all the Tythes I have being esteemed worth not above 30^l per Annum. And this, I suppose is the businesse that makes so many of your faction to wink and deny our Ministry, because they are covetous of keeping that which God hath designed to another use, then the maintenance of their owne private families.

5. *Teaches for the fleece, and takes it by force, (as thou dost)* I reply. First, doest thou indeed judge (as I thought I overheard this contending with some one, upon that day of our conference (or confutednesse rather) that whosoever lieth, or is a lyer (in one single act) must be cast into the lake, or Hell? Then see what thy doome is out of thine owne Mouth, as shall appeare presently (and I feare more then once, before I have done with thee) For, Secondly, I do not teach for the fleece, or for any outward reward whatsoever, as the thing, I have ultimately in mine eye, but in order to the glory of God, & the conversion & edification of soules: Is not that a lye then which thou here writest? If it be not, theres however a lowd one follows partly in a parenthesis, & takes it by force (as thou dost) taking hire of them, &c. Now where is thy forehead, or what is it made of, but Brazen impudence? No man in England can say truly, that I ever forced any fleece of wool, or parcel of maintenance from him in my life. I can truly account it one peece of happiness the Lord was pleased to bestow on me in the place where I was above a Year in Cumberland, that I never was constrained to contend * for any maintenance, but onely to demand it. And to this day since my coming hither, I never forced penny, or penny-worth from any man. Indeed I did demand of Thomas Brock soper of Normanton in this Parish (called a Quaker, what was due to me from him for the yeare, 1654. But it is a slander, and indeed a ly, to say that I forced it of him: For he having after an hours discourse, told me the number of sheepe he had, & I telling him what was then due to me, his wife & my (then) Servant, & the Clark, went into a Parlour & brought forth (as I remember) Two Fleeces of Wool, & for a Lambe he laid me down a peny on the Table, saying, that halfe Tiche onely was due to me. Let the World judge then, whether here were any forcible entry. Oh! Let shame cover thy face (and theirs with thee) that can raise such a slander against a Minister, on so inconsiderable grounds! Bue-gram I had come with a warrant from a Justice for him to pay me so much Tiche, had I then forced? Or did not the law of the Land compel him in this case? Let reason speak, but not passion and prejudice. For, what thou add'st viz. That I do not work for him, I Answer. First, I preach the Gospel publickly to that Congregation, or Parish whereof

* The more shame for such in that Southern parts, is put Ministers to trouble in getting their maintenance.

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he and his family are members: whose fault is it then if I doe no work e for him? Can I compell him to come to the Church, this you would call persecution. *Secondly*, If he think much at his paying Tithes to me, why does he not remove his habitation to some other place which is Tithe-free? Why goes he not to the Isle of *Ely*, among the Separatists, who I suppose pay as little Tithe as they can.

6. *Running from one Parsonage to another for greater meanes,*] Reply. This is like the rest as thou hast ordered it. From one Vicarage (as they commonly call it) to another I did *come*, but *running* is a very swift motion, which especially in this sence, I am not much guilty of, and I hope never shall be more; yet me thinks this often bleeting (were I guilty of it) should hardly have bin mentioned by a circumforaneous Quaker: Remember *James, jam tna res agitur*—the case is thine owne (and I never yet observed so much modesty or humilitie in thee, as in the least particular to condemne thy selfe) me thinks this should put thee in mind of thine often removing from *Cumberland* to *Westmerland*, thence to *Launcashire*, *Derbyshire*, and now (as it seemes) to *London*, &c. But thou wilt say, I run not for greater meanes; as you doe. Reply, I know not what *Meanes* thou hast, but now I remember, I have heard of a trick they have, to put money, not into your hands, but into your pockets; & I suppose where you come first, for a while you get good *Meanes* that way, and then you sink away to another Parish. Mark! *James Naylor*. I doe not charge this on any, but it is likely thou canst tell whether it be true or no: But this I say farther, and affirme truly, and with good conscience, that I came not hither for more meanes, but for other ends, and more weighty considerations, not fit to be cast before thee, least thou trample on them, instead of being convinced by them. Now, is not this thou hast said another ———?

7. *Living in pride and idlenesse on the sweat of other mens brows,*] Reply. For *Pride* 'tis easie to charge me with it: But however difficult it be for thee to prove me so, I am willing to be thy witness against my self; Yet I think in thee it is a slander, thou knowing no pride by me. And whether thou be proud or no, all that know thee may easily judge; by thy fruits thou art judged of many hundred, that heard thy language, and saw thy carriage on our day of Conference. As for idlenesse, and living on the sweat of others mens browes, I know none more fit to be charged with it then thy selfe. Had I been a *Magistrate* in *Chesterfield*, I would have known what Trade thou art of, & what injoyment thou followest, better then wandering up & down, Seducing, Slandring, &c. Or else instead of *John Frisb's* house to prate in, the house of Correction should have bin thy retiring-

room.

room. But for me, my labors are evident in constant Studying, Preaching, visiting the sick, and other ministeriall offices; though of these I cannot boast, but by the Grace of God I am that I am. So that I live on the sweat of mine owne browes, & the painer I take to defend the Gospel, & render my people able to contend against such opposers of the truth, as thou & thy fellows. I confesse the world may happily judge me idle, & that I have little to do, to bestow time on such an one as thou art, who by thy raging & madnesse against the truth appeares fitter for *Bedlam*, then to be let loose in the world, but I must let such know here, I could well have born all these lies and slanders, & a Thousand times more with silence, were it not for the poore of the flock, who are apt to be deluded by such notorious Mountebanks as *James Nayler*.

8. *Seated in a sumptuous building.*] Whether it be a sumptuous building I live in, or not, I leave to such to determine as have bin in it; But suppose it were the best in the Towne, what were that to thee? Is thine eye evill, because God is good? Herein thou shewest thine envious mind against the faithfull Ministers, couldst thou have thy will, I doubt not but we should quickly be made to wander *Necessarily*, as thou and many of thy way do *voluntarily*.

9. *Performing a worship in the Idols Temple, after such a manner as Christ never commanded, nor his Ministers never practised.* Reply .1. For the Idols Temple thou speakest of, I know none in this place; that place which we call the Church (by a Metonymie) because the Church of Christ meets in it, is no Idols temple, for we have no Idol in it (that I know of) nor any Idolatrous worship; For 2. The manner of our worship is such as Christ hath commanded, praying to the Father in his Name, preaching the word of the Kingdom to all that wil hear it, reading the holy Scriptures, & administering the Sacraments, or Seals of the Covenant. (Of which more will be said to thee elsewhere by another.)

Thus I have run through thy premises: Whence I conclude, That I am a true Minister of Jesus Christ; none of the fruits of a false prophet being found in me, but such ordinary failings, as are consistent with the state of grace, & the faithfull discharge of that great work, to which I have bin inwardly called by the Lord, & outwardly by the laying on of the hands of the *Presbytery*; if others cannot see the directnesse of this consequence, let them help *James Nayler*, to strengthen the legs of his premisses, that so the contrary inference may be rationally deducible, and I shall yeeld.

The next thing thou callest a *Challenge* (it seemes though thou be against Bull-baiting, yet thou lovest fighting very well) is with me in these

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these words, *I demand* of thee therefore, &c. But call it a Challenge or what thou wilt, how well thou hast answered it, I shall inquire.

The *First* strong Argument is, Oh thou shamelesse sot ! Is not this the argument of *James Naylor*, who is so angry because I said once concerning him (what a desperate knave is this ? *viz.* in finding out such an evasion as you shall heare of presently) thou that abhorrest Idols, dost thou commit sacrilege ? But happily this is but the fore-runner, enter therefore argument it selfe, *viz.* *Dost thou own them for thy people, to preach and pray, &c.* A. Did I not tell thee in my other letter how I owned them, If thou canst not understand English (and Latine be the Language of the *Beast* ?) How should I be able to deal with thee ? But I will follow thee in thy wandrings a little farther, to trace thee out, and discover thy baseness, though I loose my selfe a while in this thy fooles Paradise.

1. I owne all the people in *Chestersfield*, to preach to them, and pray with them (if they will themselves) and for them. (By *Communicating*, I know not distinctly what thou meanest, the word having so many significations,) and for this practice I have Christs example, which is so frequently obvious in the Evangelists, I need not mention any text.

2. I doe take that maintenance of them, which God by the laws of this Land, hath allotted me for my paines in his vineyard. And the people do but give me out, that which is none of their owne, the tenth part having ever bin the Lords. But I see it's vaine to give a particular account to such an ignoramus as thou, whose Logick is Lying, and Rhetorick Railing.

3. For calling them Brethren. I see no colour of reason why I may not doe it, I mean to all, see *Acts*, 22. 1. Men, Bretheren, and Fathers, saith the Apostle, and look but on the text; it will tell thee who they were he calls so, toward the latter end of the preceding chapter.

4. For that which thou callest *Sprinkling*, which I call, *Baptizing* of infants, in this I do not own all the Congregation; those whose children I Baptize, give me satisfaction in point of knowledge & faith in Christ, and I wish their faith, for the soundnesse of it, did not condemne thy heterodoxe articles.

5. And joyne with them (saist thou) *in thy whole worship*] I think it is as proper to say, they joyn with me, but not in my *whole* worship (if I had said so, I know what I had done) what they joyne with me, in many of the people (I doubt not) doe it in sincerity; others are in Gods way to have grace & sincerity wrought in their hearts: What evil is in all this ?

But now comes the *Sottishnesse*, *viz.* that not withstanding I thus owne this

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this people, yet I will not assent to this (fundamentall truth in *James Naylors* Catechisme) that the Bull-baiting was the fruit of my ministry, more then of their owne (mad) teaching. I have used the best meanes I can, yet cannot finde out one plaine Argument in all *James's* letter, to prove the contrary; Nor can it enter into my apprehension, how my preaching, which is allwaies in order to the suppressing of sin, and advancing of holinesse (as my constant hearers can witnesse) can any way encourage them to what is sinfull. If therefore Bull-baiting be a sin (as thou still supposest, but provest not) how dost thou prove (I say againe) that it is the fruite of my ministry, when I never knew of that exercise, and scarce in all my life was present at any such. The question therefore that I propounded, remains still unanswered by thee, for notwithstanding your witnessing, or teaching (call it what you will) it was done as I said before; therefore it is as much the fault of yours as mine.

Thou saist, *Some have come from under my teachings, and owned the truth*. A. If they have owned any thing contrary to what I teach, or have taught, they have owned lying vanities; for I have taught nothing (to the best of my understanding) but what is consonant to the holy Scriptures, which are the true and undoubted word of God. But I verily hope that thou saist not truth in this, that any are come to you from under my teaching; for (I blesse the Lord for it) I do not heare of any one such: yet if it were so, I should not think one jot the worse of my ministry, for all that; (for there must be heresies (and by consequent hereticks, to entertaine them) that they which are approved may be made manifest 1 Cor. 11. 19.) I hope and pray earnestly for my people, that none of them be led away with the errors of the ungodly; & do heartily bewaile such as are (by any of Satans instruments) seduced, from any ministry which Jesus Christ will approve of, or any practices or opinions contrary to the Doctrine of God our Saviour.

Thou saist further, *you owne not such as are not come out of such practices, nor ever did any minister of Christ, &c.* A. if such as thou must be judges who are ministers of Christ, they will quickly leave but a few true ministers of Christ in the world. But know, neither I, nor any true Minister of Christ, do regard thy not owning us, or witnessing against us; because we are such, Christ will owne us; Yea and we rejoyce to be disowned of such as thou art, till the Lord shall give you a right understanding of what is revealed in the holy Scripture.

And for what followes, *That I have received my gaine from them, and yet have not convinced them that — is a sin:* To all this I answer, *First*, I beleeve,

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beleeve, if thou wast set to be the pastour of this place (which God forbid) thou wouldest finde it an hard matter to convince all this people of every sin, may I am sure thou couldst not do it; that is the work of the third person in the Trinity, though in the use of meanes, Christ himselfe as a Minister, did not convince all that heard him preach. And are all convinced whome thou teachest? For ought I can hear, *John Frish* is as covetous since he was a Quaker, as ever before; and that he is more proud and passionate, appears to his honest neighbours, and was evident to the whole Congregation? And I will tell thee of a great sin most of the Quakers are not convinced of, viz. Sabbath-profanation: yea, I might adde, palpable pride of spirit, lying, &c. Of all which I could produce instances, but that all that know Quakers are acquainted with these things. And yet farther for all thy teaching, some are turned *Ranters*, weare finer cloathes then ever, hold it a perfection in persons unmarried to ly with each other (as I was told by godly Ministers, who I beleeve will attest it) Secondly, what gaine I have received from them, I think I know as well as most do, and I am sure for outward things; I am to this day a great loser by removing hither. Yet I repent not of my coming, but hope the Lord will make up temporall losses, with spirituall gaines, & then I shall esteeme my self fully recompenced. Thirdly, For calling them *my flock*, where is the crime? they are so and their souls are deare and precious to me, in the great Shepherd of his sheepe the Lord Jesus; and that I am their Minister is true, and doe professe to be the servant of Christ in the Gospel, and their servants for Jesus sake. Fourthly Thou saist, *Yet I have not convinced them, that setting one creature of God against another to make sport, is a sin.*] A. I am not yet convinced by thee, that the making of themselves sport, was the end of those that set the Dogs to bait a Bull; I rather judg it was to escape a penalty imposed by statute on every person that shall sell Bulls flesh without being first baited: is not this then a lying accusation to say, that it was to make themselves sport? What if some boyes or ruder people did looke on it as a sport, did that make it so in the intention of the principall parties? I have seen lewd people laugh, and behave themselves uncivilly by throwing stones, &c. When persons have bin executed at *Cambridge*, does it thence follow, that the Judge or Sheriffe condemned or executed these people to make sport? I am almost weary of troubling my selfe with thy lyes, yet I cannot but give them a *marke* as I passe by them. Oh, that thy conscience, (if any be left) might be touched with the deepe sence of them! In a word, *James Nailor*. Had I bin present at the Bull-baiting as thou wast, and knowne

knowne that they had done it *merely for sport*, I would have rebuked them; especially if I had heard lying, swearing, and blaspheming, I would have shewed my abhorraney and detestation of those vile practices, which it seems thou durst not adventure to do though present; And therefore most justly may their sin be imputed to thee, who couldst stand still when the Lord was thus provoked, and shew no signe of displeasure at it.

Hence thou proclaimest, like a victorious Champion. (having gotten the victory of thine owne shadow) *Here let all see thy ministry, &c.* To which I would answer, as to the rest, but that I judge it such pitifull stuffe, that it is not worth the paper and inke, much lesse the expence of precious time, I should throw away upon it: it is *stupid, hay and stubble*; And the day shall declare (and does in such of the people of God to whome it comes) what manner of worke it is, even fit for nothing but the fire, or the dunghill; and I heartily wish *that thou thy selfe mightest be saved, though to as by fire.*

I shall only shew thee another grosse lye in the mid'st of thy tale; and that is where thou chargest on me, *that I had rather see a Bub-baiting, or a Beare-baiting, then see sin cried downe in the streets.* To which I answer, How dost thou know this? who revealed this to thee? Oh thou lying wretch! cover thy mouth for shame, is this thou that art so ready to catch others *stripping*? Lo, here thou art fallen down, & canst not rise again without repentance. I had not rather see a Bull or Beare baited, then heare sin reprov'd, thou audacious — I am loath to speake too much of thy spirituall language; therefore leave it the Reader to supply.

For your manner of preaching thou boastest so much of, as being like the teachings of Christ and his Ministers, First let all sober Christians judge what they are, when thou art such a lyar, that thou canst hardly stumble on a truth amid'st a multitude of lyes. Secondly, how is this thy position consistent with the common Principle of you Quakers, who use to tell people, they must so be taught of God immediately; as not to give care to any teachings of men; it seems you are not men, but beasts or worke; these are thy words, *whoever comes in or out teachings.* I want an *Oedipus* here to understand this mystery, But thou saith, *such as are taught by you, deny such practices as are brought forth by me.* Then let those that know my conversation, (I desire to speake this without vaine glory) judge, whether you do, not deny many good practices; *I desire in this to exercise my selfe daily, to have a conscience void*

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and of offence to me, and toward men; but this it seemes you deny, according to your owne confession. And now I shall come to enquire, whether thy fence put upon thy words in thy first letter to me, will hold water or no, the words thou ownedst as thine, *viz.* And thy people thou teachest *Howling, Telling Swearing, Cursing and Blaphemy*, these thou saist thy meaning is, the people I teach was so doing, and this thou saist before hundreds in publick, and urgedst with impudency enough, to the amazement of many sincere Soules. Now I answer. First, Prove thy charge, for it is not against one man, but a multitude; I say, prove that any of the company thou mentionest, did *blasphe* the dreadfull name of God. I much rather suspect that thou wouldest be guilty of this sin thy selfe, then most persons in this congregation, were it not for an Act of Parliament that is come forth against that sin; and if it were so, the more shame for thee that wouldest not complaine to the civill magistrate; or at least reprove such a monstrous villany. But I rather hope that this is like the rest, a very ——— Remember *Naylor* how eagerly thou criest out when any thing was mentioned against thee, that thou thoughtest could not be made good; *prove that, prove that, or else acknowledge thy selfe a liar*: Now prove what thou here saidst, or else thou art a liar, and a false accuser of a multitude — unless the Devil can helpe thee with another pretty Jesuiticall trick, to evade that, as thou didst the businesse I am now come to examine; and that is, boldly to try what weight there is in thine evasion. And here First I leave it to all that understand Grammar-construction, to determine whether the meaning of those fore-mentioned words, *and thy people thou teachest Howling, &c.* be any other, then that I teach them so. Thirdly how else can that follow — which thou inferrest, *viz.* that this is the fruite of my ministry? I suppose so all racionall persons it is evident that, that onely is the fruite of my ministry, which my people practise according to my teaching, for if I teach, (as I do) to be sober, and some of them be drunk for all that, is their drunkennesse the fruite of my ministry? I know not. If *James Naylor*, be not hampered in this businesse, I am very much mistaken, and indeed the congregation saw so much when I prest these things, having read his letter openly, and began generally to cry out against him. Thirdly, Thou that ownest out so much for honesty, why couldest thou not honestly and plainly write this. Though thy people be so and so, yet thou teachest them; or though thou teachest them, yet they are so doing: here had

had bin plaine dealing. I would not for my part willingly incur a suspicion of such dangerous lying, and desperate equivocation. Fourthly, which I think is considerable, in thy paper to me there is not a command, or any title of a disjunctive signification; whence I conclude, that I verily believe, that notwithstanding this *quirke*, and thy protestation to the same purpose publicly; yet thou didst intend that these words should be understood in that obvious, plaine literal sence wherein they lye; herein I am sure thou lyest again, that thou sayest, thy words I have wronged to an other sence then thou intendest; for till now I did not add any exposition to them; but all that I ever shewed thy paper to, understood the words as I did *viz.* plainly and honestly. Sure I thinke, God gave thee up to this grosse and palpable sin, that it might be evicent what a malicious adversary thou art (not to me only but) to the Ministry of the Gospel.

Thou drawest to an end as if thou hadst lost thy senses with wandering, for instead of answering what I alleaged as Christs owne practise *viz.* this preaching to the next multitudes (and by consequent owning them as a people fit to heare him, at least in regard of their owne spirituall indigency and necessity) thou shufflest it over without one materiall word in way of reply to it; and to the text I cited out of the *Hebrews*, givest in this feeble answer, *that it is not able to cover me in these practises*; thou shouldest then sure have shewed me wherein the defect is, which thou pretendest to do, by rendring the Scriptures opposit one to another, citing another place in the same *Epistle*, which no way at all enervates what I asserted from the other. In the place I cited, *viz.* *Heb. 10. 25.* the Apostle exhorts them, not to forsake the assembling of themselves together (as the manner of some then was, and as thou now doest) in the place thou seemest to referre to *viz.* *Chap. 12. 22. and 23. &c.* he saith, ye are not come to the Mount that might be touched, but ye are come unto *Mount Zion &c.* i. e. you are not come to the Church under the Law, but under the Gospel &c. here is nothing at all to prove that they did not, or might not meet by such multitudes as were wont to come into the Synagogues; and whether it be according to the practise of Christ and his Apostles so to do, will be discussed else-where: Now who wrests Scripture to their owne ends thou or I let, all read without prejudice b: ye judges.

For what thou saist that my *generation* teaches, that none can know God as the people of God have ever done, it is a slander; yet thou thinkest to put it off for currant, by adding (no word whereof was

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in thy first letter) that we deny *revelation*. To which I answer, I will speake for my selfe, thus. I teach my people, that if ever they will come to the knowledge of God, they must use the meanes appointed and sanctified to that end; as hearing the word, and reading the Scriptures &c. Wherein the Lord is pleased graciously to shew the workings of his Spirit, clearing up truth to the understanding, and causing the Soul to embrace what is good, and refuse what is evill. So that taking the word *Revelation* in a large sence, I do not deny them: but as the *Enthusiasts* use that word, to signify *immediate inspirations* (as ordinary) without the use of meanes, or besides and beyond the Scriptures; so I utterly deny that they are extant in the Churches of Christ. And now *Naylor*, looke not so farre abroad for the lyar hereafter, the world can direct thee to one at home.

Thou art then angry with me (for ought I understand by thy words) for calling Christ our blessed Redeemer, because this notwithstanding I say, we can never be free from the very being of sin and corruption in us; thou shouldest have bin faithfull, and have added, *While we are on this side glory in Heaven*, for so I wrote to thee. This is my faith, and I am not ashamed to owne it as a truth; though it cannot be thence properly concluded (as thou wouldest have it in thy paper) that I plead for sin — In this I suspect thy old — may I Plead against sin, and that Saints ought to strive and fight against it; only I say, the last enemy they shall destroy is sin; yet I need not cite scriptures to thee to prove this, thou hast so much knowledge in the letter of the scriptures, that thou canst not but have read them — If we say we have no sin we deceive our selves; and not as though I were already perfect (saith blessed *Paul*) This doctrine I say I owne as a partiall object of my faith, notwithstanding yet I close with Christ, as my Redeemer: and do affirme that sin separates betwixt God and a soule; for sin in a child of God does not change his relation or state, though for a time it may cause the Lord to hide his face from the Poor Soule, *Vid. Rom. 8. 35.* Who shall separate from the love of Christ? &c.

Thou saist moreover, that I boast much of Christs promise, yea and therefore I will boast. If this be to be vile in thine eyes, I will be more vile still, *See 6. 22.*

But thou saist, *our running to the powers of the earth, &c.* As if thou hadst never read, *Kings shall be their nursing fathers, and Queens their nursing mothers.* And that magistrates are set for the praise & encouragement of them that do well; if they must be our *nurses*, may we not run to them for milk?

if they ought to encourage us in what is good, may we not desire that encouragement at their hands? Yet I hope (and know) that the faithful Ministers of Christ in England, do not *so depend* on the *Magistrates*; but that though such should refuse to do their duty to them as *Magistrates*, yet they would not shake off their *allegiance to Christ as Ministers*. And for lyes, errors, heresies, and works of the flesh, which I mentioned and charge on thee, thou returnest them to me againe. But oh my Soule, let them not enter into thy secrets! hate them still as thou would'st hate a Toad or Serpent, Poyson or the Devill himselfe; and if *James Nayler* do indeed disowne them (which I wish from my Soule he did) let them returne to that Bottomlesse pit out of which they were first raised. But *James*, though thou disowne the *works of the flesh*, me thinkes thou shouldst be better advised ere thou reject the *breathings of the Spirit*, in the prayers of me, or the weakest Saint alive. Thy prayers (saist thou peremptorily) I deny. Well, if God though his Son Jesus will grant my prayers, I care not how often thou deny them; but still I will pray for thee, and the rest of thy seducing and seduced company, till I know that you are such as are subverted, and *sin being Condemned of your selves*. Thus as proud as I am I have not disdain'd (aiming at the good of thy soule and others) to answer thy thred-bare paper, wherein thou stewart much *passion*, little *patience*, much *fury*, little *fear* or *wit*; and as idle as I am, I have bestowed some time on thee, which I desire may appeare to have bin for thy good. For to thee in all thy wayes, except such wherein thou opposest the truth (which I doubt are few lesse then all) I wish well.

TITUS. 11.

Chesterfield Jan. 8.

John Billingaley.

1654

I thinke this answer of mine is so full and plaine, that without any further observations, it evidences the temper of *James Nayler*, and that so clearly, that no unprejudiced person can ever expect grapes of this thorne, or figges of this thistle. I shall only briefly animadvert on some of his relations of the passages in the dispute, which concerne my selfe, and then leave this wanderer to the wide world, to stifle for himselfe as well as he can.

He still follows his metaphor, of a plot, taken from his owne Machivillian designes. *Hearing* (saith he) *that they had a plot, first to begin their service, &c.* It seemes for Ministers or Christians to enter into a *Covenant to seek the Lord God of their Fathers*; (as Gods people

of

The grand Quaker prov'd a grosse Liar.

of old. 1 Chron. 19. 12. 'tis an horrible plot in this mans apprehensions, he saith, *he heard* we had a plot. Then *James*, tell him that related that matter to thee, the next time thou comest to *Chesterfield*, that he was in that like unto thy selfe; but judge Reader of this mans designs what they are, when he remembers to thinke of begging the blessing of the Almighty on them: we only desired in the sincerity of our hearts (very briefly, for I presume I was not halfe a quarter of an houre in that publique exercise;) to commend the worke we were undertaking to the Lords gracious guidance. And this (*for sooth*) is a plot against *James Nayler*. Oh that Satan had no greater plot against his Soule, then we *him* had against his Body! it would be farre better with him, then now it is.

What the particular words were that Passed betwixt us and him at the doore, I remember not, nor is it materiall; let them be as he saith. I see no hurt in the matter. I am sure all my plot in desiring to be in the Church, rather then in the *yard*, was because the weather was very cold, and my body very tender; besides that, I was at that time under a very great distemper by cold gotten before, as appeared by my voice, which was soone lost with gaping and calling to this deafe Adder.

This observe, he charges my fault, (If it were so) on others, or one other at least besides my selfe. For these are his words, *They ceased their fair speeches, saying, I deserved to be hanged; calling me desperate knave, &c.* Whereas the truth is (as I said before) *I only* said, he deserved to be hanged, for the paper before cited, in a chamber before about ten persons, and only confessed it when I was charged with it in publique. And I said, what a desperate knave is this, when he produced that subtil evasions, about the fore mentioned words in his first letter to me; how long will this serve for a morsel in *Naylers* malicious mouth? but let him chew on it till his teeth ake, I have said enough thereof already.

* I. e. Essentially, which words he denied, and therefore I did not press on him.

As for that *Colos. 3. 16.* I brought it to prove, that there is a word of Christ which is not *Christ*; * he saying, Christ is the word *only*: And if it do not prove so much, then this man is (spiritual), and I am carnall; his foolish inference therefore will take with none but babies, as though the Bible must be in them: Such a vanity that I will not stand to raise it to, and fro.

Thus having plainly discovered the vilenesse of this wretched seducer *James Nayler*, I leave him to the Judge of all the earth, from whom he shall one day receive a Righteous sentence; and to all lovers of

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of truth and peace, shall for a conclusion propose to be seriously considered, that of the Apostle *John. 2. Epistle 7, 8. — 10. &c.*

— Many Deceivers are entred into the World, who confesse not that Jesus Christ is come in the flesh. This is a deceiver, and an Antichrist. Look to your selves, that we lost not those things which we have wrought, but that we receive a full reward. — If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

FINIS

